WESTERN RECORDER.

PRINTED UNDER THE PATRONAGE, AND FOR THE BENEFIT, OF THE WESTERN EDUCATION SOCIETY AND AUBURN THEOLOGICAL SEMINARY.

VOL. VIII. [THOMAS HASTINGS, EDITOR.] UTICA, TUESDAY, JULY 26, 1831. [HASTINGS & TRACY, PRINTERS.] No. 30.

COMMUNICATION.

For the Western Recorder.

THEMES FOR THE PULPIT.

Were a pagan, who had just obtained the knowledge of the christian religion, to be put down in the midst of this land of churches, without being informed that such an inconsistency as a nominal Christian is possible; at the same time, understanding that no religion except that of Christ prevailed here; would he not suppose that the whole population must be well acquainted with the leading doctrines of the gospel? Were he permitted to enter our pulpits and discourse upon the doctrines of Christ, would he not take for granted all those simple and leading truths with which a missionary commences the delivery of his message to the ignorant heathen? Doubtless he would; and there act upon a mistaken notion, which has done more than almost any single cause to render powerless the numerous sermons that are delivered from week to week in christian lands. There are two things to be considered in this case. In the first place, the great mass of nominal Christians have far less even theoretic knowledge of their own condition and the way of life, than we are apt to imagine; and in the second place, they have no such understanding of these things as has a tendency to immediate action. The question then suggests itself; are not impenitent sinners generally to be addressed upon the same topics, and substantially in the same way, as persons who have never heard of the christian scheme? Is not the gospel message, in all its length and breadth, to be declared as news fresh from the court of heaven, and demanding immediate attention from all the children of men? Were the experience of those who are most successful as ambassadors for Christ, allowed in evidence, there could be no doubt as to the proper answer to this question. It is true that the same truths which prove most efficacious in the conversion of sinners, are often set forth in so cold and heartless terms, as to produce no good effect. But what does this prove? Simply, that an unfeeling mode of declaring the most overwhelming truths, entirely counteracts their native tendency.—Let the same man who has preached the leading truths of the gospel for many years to no purpose, if such a one can be found, come from the presence of his Maker, as Moses did from the burning mount, almost overwhelmed with a sense of his glory, and utter the same truths as before, they will assume a new appearance to himself and his hearers, and then show their own native power to transform the human mind. If, however, the preacher fails of getting such access to the throne of grace as is here supposed, he *cannot* effect his object as a herald of the cross. Nothing short of the direct and powerful agency of the Holy Spirit upon his heart, can produce the state of feeling which alone is favourable to the effect of his message. It may be said, indeed, that here is nothing new; all this has been insisted upon in every age of the church; but here is, at least, sufficient truth to account for the little that hundreds of apparently able men accomplish.

But I am digressing from my subject.—Let us suppose again, that an angel from heaven, perfectly acquainted with the state of mankind, as also with the offers of mercy through the Lord Jesus Christ, were to address an audience of impenitent sinners.—Coming in robes of light from the glories of heaven, what would he say? Would he not address men as perfectly ignorant of all that most concerns them? Would he not look upon them as unaware of the fact, that mansions of glory were in readiness for them, upon the simple conditions of repentance and faith in the Lord Jesus Christ? "If arguments drawn from the highest sources cannot prevail," he might well say, "it will be in vain to urge other topics." It is said, that regular attendants upon the preaching of the gospel *cannot* be ignorant of its leading truths? So we might suppose the Jews could not be ignorant that they were crucifying the Son of God, but he viewed them as ignorant of what had been often declared to them. We can only judge of the belief of men by their conduct; but judging in this way, we must regard the impenitent as ignorant of their true condition. They *may* remain so, after listening to the most faithful preaching, but *will certainly*, if entertained with merely moral dissertations, in the place of the simple declarations of God.

Cecil has an illustration of an impenitent sinner's case, which may form an appropriate conclusion for this article:—

"The first duty of a minister, is, to call on his hearers to *turn to the Lord*. "We have much to speak to you upon. We have many duties to urge on you. We have much instruction to give you. But all will be thrown away, till you have turned to the Lord." Let me illustrate this by a familiar comparison. You see your child sinking in the water. His education lies near your heart; you are anxious to train him up, so that he may occupy well the post assigned to him in life. But, when you see him drowning, the first thoughts are, not how you may educate him, but how you may save him. Restore him to life, and then call that life into action." C. S. A.

The writer alludes, it will be remembered, not so much to the details of systematic theology, as to the impassioned presentation of the most important precepts, duties and motives of the gospel. The systematic exhibition of doctrinal theology has its use, and ought not to be neglected. Yet the constant, dry repetition of truths, already apprehended in the abstract, will necessarily have a hardening tendency, instead of leading sinners to repentance. Doctrines must be mingled with their practical results; duties must be seconded by motives; and the whole accompanied with burning desires for the glory of God and the salvation of souls, if the preacher would see the work of the Lord prospering in his hands. These, we believe, are the habitual views of our correspondent.

CALCUTTA, INDIA.

The London Missionary Society's mission at *Calcutta* was commenced in 1816, and has had the benefit of the labours of many valuable missionaries; several of whom it has pleased the Almighty to remove, by death, to a better world; while others, from ill health, have been compelled to return to their own country.

For several years the brethren laboured without reaping any fruit among the native population. During that period, however, a congregation was collected, and a church formed, composed chiefly of English residents, and a commodious chapel erected for their accommodation, the expense of which was defrayed chiefly by the zealous efforts and liberality of the Rev. Henry Townley, (who first statedly officiated as minister of the chapel), and those of other friends on the spot. In connection with *Union Chapel*, (for that was the name given to it), much good has been effected by means of the preaching of the gospel, the institution of Sabbath schools, and the religious tuition of young persons of riper years than those of whom ordinarily such schools are composed. Mr. Townley was succeeded in 1822, by the Rev. James Hill, who is the present minister.

No decided indication of conversion to God was apparent among the natives before the year 1823, when a Hindoo, of the name of Ramburree, who had enjoyed the benefit of Mr. Trawin's ministry at Kidderpore, having for some time exhibited evidence of genuine piety, was publicly baptised at that out-station. From that time, the work has been progressively advancing among the native population, at that and other populous villages in the vicinity of Calcutta. At Kidderpore, in 1823-4, two, and in 1824-5, five Hindoos were baptised, on a public avowal of their renunciation of idolatry, and belief in Christ; in 1825-6, seven more Hindoo converts were baptised; in 1826-7, two; in 1827-8, thirteen; in 1828-9, thirty-seven.

In 1826, the expulsion of an idol from a Hindoo temple at Rammakal-choke, and the subsequent conversion of the temple itself into a place of christian worship, signalised the partial decline of idolatry, and the introduction of the gospel into that populous village. In 1827, three Hindoo converts were baptised there; in 1828, four; and in 1830, ten; making a total of seventeen. The congregation has continued good, notwithstanding many individuals and some families have travelled to worship a distance of from ten to fifteen miles. The brethren describe the native converts at this village as being in reality a church of missionaries; and add, that whether they are at home or abroad, in their own families, or among their relatives or neighbours, one object seems to fill every mind, one subject to employ every tongue, and that subject christianity; which almost every one of them has embraced in the face of oppression, and persevered in, in spite of persecution. Speaking of the children of the native converts at this place, the brethren further observe, that they are as well acquainted with the *catechism*, and as able to give answers to questions in the principles of christianity, as the generality of those who have been born and instructed in a christian land.

Villages still more remote from Calcutta than Rammakal-choke, have been visited by the missionaries, who have usually met with attentive congregations wherever they have gone. The brethren state, that a general impression of the nature and importance of christianity has gone forth over a thickly populated country,* of many miles in extent, among the inhabitants of which a spirit of enquiry prevails.

At the villages of Kristnapore, Taroleah, and Gungree, many have offered themselves for baptism, of whom several, after suitable instruction, and affording credible evidence of genuine piety, have been baptised.

At Kristnapore, several villagers having heard of the change which had taken place in the views, as to religion, of some belonging to their own village, who had formerly removed thence to Rammakal-choke, were led to doubt the truth of Hindooism. Two of them were induced to go over to Rammakal-choke, where they heard the missionaries preach, and also conversed with the native converts. In pursuance of their request, the missionaries, afterwards, on a day appointed, visited Kristnapore, where had assembled to meet them, a congregation of at least two hundred of the natives, (exclusive of children), who listened with the most serious attention to the offers of salvation made to them in the gospel on that occasion. "Every one (say the missionaries) seemed interested in the subject, and, without an exception, they all acknowledged the truth of what had been spoken. During this time, the whole village had become agitated, and many persons from adjoining villages also came, all of whom manifested the most lively interest whilst listening to the glorious tidings, that *God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*" They describe the scene as exceedingly interesting, and were reminded by the spectacle before them of the multitude which sat at the feet of the Redeemer, listening to the gracious words which proceeded out of his mouth, whilst, seated on the mountain's side, he said, *Blessed are the poor in spirit, for their's is the kingdom of heaven.*

The missionaries continued occasionally to visit Kristnapore for two or three months, till at length, (in May, 1829), a bungalow chapel was opened for public worship.—Since that time, the people have been statedly visited by the missionaries. On the 20th of September, in the same year, the first converts at Kristnapore were baptised at Calcutta.

On that occasion, thirty natives sat down together at the Lord's table, and twenty others, from Kristnapore and Taroleah, gave in their names as candidates for baptism.—Of these, seven were baptised in November last, at the first mentioned village, on which occasion there were present about one hundred native Christians. These various solemnities, the brethren represent as being all of a highly interesting description.

In June, 1829, after twelve years' apparently unproductive labour, a native church was at length formed in Calcutta itself, composed of eight members. In 1829-30, that number was increased to sixteen, and subsequently it has advanced to twenty-four.

Added to the native church at Kidderpore, from 1823 to 1831, ninety-one. Added to the native church at Calcutta, from 1828 to 1831, twenty-four. Total, 115.

From a communication lately received from our brethren in that city, dated 15th November, 1830, we learn that the state of things in Calcutta is more promising than on any former occasion. Nineteen or twenty societies for mental improvement have been recently established in the native town, by the natives themselves. Others meet once or twice a week, and discuss various subjects connected with moral philosophy, the customs of their own nations, &c. The brethren add, "many respectable natives have professed their belief of the truth of the christian system."

At an early period of the mission, a society in aid of it was established, called the "Bengal Auxiliary Missionary Society," which has rendered very effective assistance, while the members composing it have been uniformly distinguished by their christian liberality and zeal. The mission has also received considerable assistance from the benevolence of particular individuals, which, under the divine blessing, has in various ways tended to forward the great object in view. After specifying some of those services, the committee of the Bengal Society say, they "cannot speak too highly of those liberal and zealous individuals, whose conduct bears so striking a resemblance to the spirit which animated the bosoms of the first disciples of our Lord, and so eminently characterised the best and earliest days of christianity.

* Rammakal-choke, distant from Calcutta about ten miles, stands in the centre of a number of villages, the aggregate population of which is, at least, 20,000 souls.

From the African Repository.

AMERICAN COLONISATION SOCIETY.

At a regular meeting of the Board of Managers of the American Colonisation Society, on the 2d of March, 1831, Mr. S. H. Smith, from the committee to whom were referred certain resolutions of the Secretary, respecting the appointment of permanent agents, made the following report, which was adopted:—

The award of enlightened philanthropy having stamped the great and sole object of this institution, the transportation of free people of colour to Liberia, with an approbation so emphatic, as to remove all doubt of its ultimate success, provided the proper means be used for its accomplishment, it has become the duty of the Board of Managers of the American Colonisation Society to devise a plan whereby these means may be efficaciously applied to the more rapid extension of the colony. As this is to be effected by the general or state governments, or by the people directly, or by their united powers, these means, in a country where every thing is regulated by public sentiment, must consist in diffusing, and carrying home to the minds of our fellow-citizens throughout the Union, a correct knowledge of the object to be obtained, with such an appeal to their feelings as shall be fitted to draw forth those moral energies and pecuniary aids that alone can ensure it. The vigorous, simultaneous application throughout the wide extent of our country, of such honest and intelligent means to such a pure and noble object, whereby every citizen shall be induced to throw into a common stock his moral as well as pecuniary contributions, will present a sublime spectacle, and show the mighty and irresistable power of the aggregated aids of ten millions of freemen in the sacred cause of humanity.

Resolved, That to accomplish this object, the following PLAN be adopted:—

1. Permanent agencies shall be established, which shall embrace the whole United States.

1. The first agency shall include New-Hampshire, Rhode-Island, Maine, Massachusetts, Connecticut, Vermont, and New-York.

2. The second agency shall include New-Jersey, Pennsylvania, Delaware, Maryland, Virginia, and the district of Columbia.

3. The third agency shall include Ohio, Kentucky, Indiana, Illinois, Missouri, and the territory of Michigan.

4. The fourth agency shall include North-Carolina, South-Carolina, Georgia, and the territory of Florida.

5. The fifth agency shall include Tennessee, Alabama, Mississippi, Louisiana, and the territory of Arkansas. Each agent to be confined to his allotted district.

II. It shall be the duty of these agents,

1. To establish an efficient State or Territorial Society in each state and territory.

2. To organise, in concert with the State and Territorial Societies, Auxiliary Societies in their several counties or towns.

3. To correspond with these Societies on the objects of the institution, and to attend as often as practicable, their meetings, giving them full information, and the aid of their advice, whenever requested.

4. To further all proper applications from the people, by memorials or otherwise, to their Legislature, or to Congress, inviting their aid and countenance.

5. To enlist the periodical press in the cause of the Society.

6. To attend the annual meetings of the State Legislatures, and of the general ecclesiastical bodies, and to diffuse among their members full and correct information of the objects and measures of the Society.

7. To visit, as far as may be, at least once a year, all the important points in his district.

8. To keep an office in a central position, open to general admission, which shall be a depository of the publications of the Parent Society, and other useful information, and where books of subscriptions shall be lodged; the monies collected to be paid to the Parent, State, or Auxiliary Societies, respectively.

9. To induce as far as possible, the clergy of every name to take up collections for this Society, on or about the fourth of July.

10. To extend the number of subscriptions on the plan of Mr. Gerrit Smith, and of members for life of the Parent Society.

11. To keep an account of applicants for a passage to Liberia, stating their sex, age, occupation, and character.

12. To open subscriptions throughout his district in aid of the colony, in accordance with the 8th resolution, making a statement thereof in a book to be kept for that purpose, including the name of each donor, the date of the subscription, and its amount. That to facilitate this object, and as far as possible, afford an opportunity to every person in the United States to contribute according to his means, he himself obtain and collect such subscriptions, and appoint agents to act under him, who shall regularly account to him, and through him, to the Parent, State, or Auxiliary Societies, respectively.

13. To diffuse among the free people of colour a correct view of the object of this Society, especially by making them acquainted with the actual state of the colony.

14. To act in correspondence with the State and Auxiliary Societies within his district.

15. To correspond regularly with the Parent Society, and communicate to them on the first day of each month his proceedings, including the measures taken by him, and his views in regard to the institution; the Societies organised, with a list of their officers; the contributions made, specifying them in detail as stated above; the applicants for a passage to Liberia; with whatever else he may consider useful.

16. To devote his whole time to the concerns of the institution, and comply with such other directions as, from time to time, may be given.

Resolved, That the foregoing plan be published, and a copy of it be transmitted to each of the State and Auxiliary Societies, stating the agent appointed, and earnestly inviting their co-operation in carrying it into effect.

THE CHOCTAWS.

Mr. Wright, one of the missionaries among the Choctaws, is in New-England, it seems, presenting the claims of that interesting people to the beneficence of the christian community. The following was communicated for the Vermont Chronicle, by a correspondent at Andover. It cannot fail to be read with emotion. Our national government know not what they are doing in oppressing such a people as this. Will not the God of nations hold them responsible?

I have just now been listening to some statements of Rev. Mr. Wright, of the Choctaw mission, respecting the state of the people of that tribe before the arrival of missionaries among them; the change produced by the gospel, and their present state and prospects. The tribe now consists of 20,000 souls. The mission of the American Board was commenced about thirteen years ago. The Indians seemed then to be sunk in the deepest degradation. They had no idea of any superior being to whom they were accountable, and no name for a deity more appropriate than "great witch." They had a tradition that their ancestors were created by a man, who, when the earth was in a chaotic state, came down from above, and formed a hill which is situated in the central part of their territory, and which bears evident marks of artificial formation, and there created, or formed from the earth, their forefathers. He then went away, and they never saw or heard of him afterwards. They supposed that they should in a future state, enjoy a sensual paradise, those excepted, who had been guilty of some flagrant wickedness. Their dwellings were rudely constructed of poles, by fixing the lower ends in the ground, and uniting them at the top; the crevices between them being filled up with clay or mud.—They had no chimneys, and no opening of any kind, except a small door. They were filthy in their persons, being often covered, especially in winter, with soot, and wore no clothing, except a single piece of cloth about the waist; that of the females being large enough to extend nearly from the arms to the knees. They sometimes, however, had an additional cloth or skin thrown over the shoulders.

When the gospel was first made known to them, they said it was good for the white men; but as for them, it was enough if they could go where their fathers had gone. So obstinately fixed in this opinion did they appear, that it was generally supposed by missionaries and others, that there was no hope of the conversion of the adult Choctaws.—The efforts of the missionaries were therefore directed to the establishment of schools and the instruction of the young.

About three years ago, a great change was effected, not by men, but evidently by the Spirit of God, in the state of feeling among the Choctaws. Deep anxiety for the salvation of the soul, and lively interest in the glad tidings of the gospel, took the place of their former indifference. Those who could not before be persuaded to hear the preaching of the missionaries, now appointed meetings of their own accord, and then sent to the missionaries to come and attend them. These meetings were deeply interesting, and solemn as the subject which occupied the minds of those who attended. The willingness and ability of Christ to save all who would come to him, and the duty of *immediately* accepting the offers of the gospel, were the topics most dwelt upon. One of the first converts was a chief, who is distinguished for eloquence, and since his conversion, eminently useful. The number of Choctaws belonging to the mission churches is about 340. They generally honour the gospel by walking worthy of their profession. A majority of the nation are now Christians nominally, i. e. they believe in the truth of christianity. Six or eight hundred are able to read, and most of them to write, their native language. It was noticeable that those who became anxious for the salvation of their souls, generally began to learn to read immediately. After the revival of religion commenced, the nation advanced rapidly in all the improvements of civilised life. The decent and comfortable house took the place of their miserable wigwams. The strip of cloth about the waste was exchanged for the full and decent dress of the whites. Neatness succeeded to filthiness, and industry to indolence. Labour was no longer regarded as degrading, and fit only for females, who had been compelled to perform all the drudgery. In a word, they were rapidly advancing from their former state of degradation, misery and wickedness, towards the enjoyment of all the blessings of civilised and christian society.

But suddenly a cloud, dark and portentous, shrouded the nation in gloom. A council was called to meet the agents of the United States, and hear proposals for the purchase of their country, and their removal beyond the Mississippi. Five or six thousand warriors assembled, and listened to the proposals of the agents. By an overwhelming majority, they refused to cede the land of their fathers' sepulchres. Supposing the business settled, most of them returned to their homes, happy in the prospect of still dwelling in the land that gave them birth, and soon enjoying the blessings of civilisation and christianity. After their departure, the agents of the United States, of this great and noble minded nation, by telling them that if they did not cede their lands and remove, the United States would withdraw their protection, and leave them to the disposal of the state of Mississippi, by promises and threats, induced the one thousand who remained on the council ground to accede to their proposals. By such means, whether just or unjust, let him that reads judge, did the agents of our government succeed in persuading 1000 Choctaws to deprive the remaining 19,000 of the land of their ancestors, their comfortable dwellings, and cultivated fields. All is now confusion and anarchy. Many faces gather blackness. Many give themselves up to intoxication and vice. But still there is hope of better days. The missionaries, who had seen the seed, which had been sown with much toil and suffering, beginning to spring up and bring forth abundantly, will not forsake the unhappy Indian. Some of them will go with their churches, schools, and friends, beyond the Mississippi, and endeavour to perfect there the work which has been so unfortunately, not to say wickedly, interrupted. The Indian churches plead with them, not to forsake their spiritual children. "Will a mother forsake her needy child?" say they. They ask too that their white brethren may remember them in their prayers. Mr. W. has with him several letters written in a plain and legible hand, by chiefs and others, expressing the most lively gratitude to them and those by whom they were supported, for their past labours, requesting their continuance, and asking for the prayers of the churches in their behalf. Could the readers of the Chronicle hear them, they could not refuse to comply with their request.

From the New-York Evangelist.

GEORGIA AND THE INDIANS.

Last week we noticed the oppression and impiety of Georgia towards the aborigines, who are living on their own lands, within the chartered limits of that state. We bring up this subject again, not so much for the purpose of presenting anew the high handed wickedness of the governments both of Georgia and of the United States, as to call the attention of Christians to the dangers which crowd around our nation, in consequence of her guilty treatment of the feeble and defenceless. Do the persecutors of this inoffensive people feel that they may now trample them down, since "William Penn" is no more? But let Christians feel for the Indians, and pray for them, and labour for their temporal and spiritual good, and an hundred Penns shall rise up from the ashes of the dead. There appears to be no hope for our red brethren in an arm of flesh! No confidence can be placed in those who have suffered their solemn treaties to be violated. Still the christian community should not sit down in despair, and feel that nothing can be done in behalf of the poor Indians. Much may be done. Remember, Christians! that you can take hold on HEAVEN; that you can offer up the effectual fervent prayer, which availeth much; that in answer to your supplications, God may send relief to the oppressed.

In connection with their prayers, Christians should put forth all suitable exertions for the relief of the Indians. Light must be diffused. The press should be brought to bear on this subject. Editors of religious periodicals must feel that the oppressed red man is their brother, and that God bids them to afford him help. They must write, and print, and arouse the friends of Zion, and enlist their sympathies, efforts and prayers. If the whole church of Christ (of different denominations) should view this subject aright, and act and pray accordingly, God would work out deliverance for the oppressed. An awful responsibility, then, rests upon Christians. If they shall do their duty; if they shall achieve this benevolent enterprise, the deed will be popular in heaven! Let Christians look at this subject in another point of view. God is the King of nations. He sees when nations oppress each other; and he frowns! Especially does his anger rest on the nation that forgets her dependence on him, and forgets that she may be crushed by his mighty power, and oppresses a feeble sister. Is not this the sin of our nation? Is not this her danger? Does not the frown of Jehovah begin to rest upon her?

National sins are punished in this life, punished by national calamities. Thus when ancient Israel had become incorrigible, they were as a nation to pine away in their sins, while many individuals should become penitent and be saved from the wrath to come.

National calamities then threaten us! Let not the infidel politician say, I see no rising cloud, no gathering storm! Jehovah hath all power in his hand. He has only to open his fist, and the tempest of his wrath bursts forth and spreads its awful desolations! Our nation is in danger! Christians may avert the evil. If we altogether hold our peace, deliverance may come to the oppressed from another quarter, and we be destroyed. Such is the privilege of Christians to prevail with God, he has suffered them to take such a hold on the powers heaven by the prayer of faith, that if they do not, and will not, awake and use this power to rescue the suffering and oppressed Indian, the judgments of heaven shall punish their apathy and indolence, their neglect of duty, and their unchristian spirit! Let all the friends of Zion, then, awake, and pray, and act, till through their instrumentality Jehovah shall break the rod of the oppressor, and let the oppressed go free!

Translated from the "Archives du Christianisme," for the Vermont Chronicle.

AUSTRIA.

Conversion of a Soldier condemned to Death.—We so seldom have an opportunity of presenting our readers with good news from this country, that they will doubtless read with the more interest the following remarkable fact, which occurred there, and which we extract from our own particular correspondence.

"A Christian of Vienna, whose heart was filled with love for the Saviour, and who was in all respects a man very distinguished, was informed that a protestant soldier, belonging to a regiment composed of Hungarians and Bohemians in the garrison of that city, and who could speak no language but his native Sclavonic, had been condemned to death for theft, and was to be executed in three days. Fearing that none of the pastors of Vienna could speak that language, and that consequently the unhappy soldier would be deprived, before his execution, of all religious consolation, he went to one of them, and, after saying that he was master of the Sclavonic language, offered his assistance in giving any spiritual counsel which he might wish the condemned criminal to receive. The pastor rejected his offer, saying that although he was very little acquainted with the Sclavonic, he was nevertheless able to read in that language the prayers of the liturgy, which would doubtless be sufficient. The Christian in question, who held an office in the magistracy, did not suffer himself to be discouraged by this reply; but resolved to ask of the commanding officer of the regiment the favour of an opportunity to converse with the prisoner. Fearing lest he should not succeed, he spent the night in writing in the Sclavonic language certain passages, representing Jesus Christ as the friend and saviour of the greatest sinners. His design was to convey them to the soldier, in case his request should have been refused. The next day he presented himself to the officer; and the better to explain his object, he read to him part of what he had written. The officer was touched even to tears, and gave immediate orders that the magistrate should be admitted to the prison, and suffered to converse as long as he pleas-

ed with the condemned soldier. The Lord deigned to bless so abundantly this conversation, that the soldier was enabled before his execution, even to cast a look of confidence to that Saviour who died upon the cross and between two thieves; and we have reason to hope that his end was a christian and a happy end. Let us bless the Lord for the infinite mercy which he appears to have displayed towards the soul of this unfortune man."

From the Rochester Observer.

LOTTERIES.

As the minds of the people have recently been called somewhat to the subject of lotteries, I deem it proper to state more explicitly to the buyers of tickets, and such as are spending their money in this reprehensible, though legal way of gambling, the great disadvantage at which they buy, and the very small chance they have of drawing a prize to any amount, or of getting back the amount of the purchase money; to say nothing of the demoralising effect it has upon community.

The scheme now advertised and before the public, pretends to be one peculiarly advantageous, viz:—1 prize of $25,000, 1 do. 10,000, 1 do. 5,000, and so on; in all 18,040 prizes, amounting to $180,040.

Now mark, there are 29,720 tickets which are *blanks*. This number added to the 18,040 prizes, makes 45,760, which at $5 per ticket, the selling price, is $228,800, which the buyers pay for this lottery. Now they receive $184,040, deducting 15 per cent, leaving $156,584, which deducted from the amount they pay, leaves a balance in this small *extra* of no less than $72,216, which goes principally to the venders of lottery tickets. And in the last lottery, in which, the more readily to gull the ignorant, the tickets were all prizes, the amount paid by buyers more than they could receive, was still more astonishing, being no less than $146,000. Now, I apprehend the people are not aware of these facts. Are the buyers of lottery tickets in general, (among whom the most are comparatively poor), so friendly to the venders of lotteries, who are "dressed in purple and fine linen, and fare sumptuously every day?" Are they so particularly interested in the cause of science and literature, for which ostensible purpose lotteries are permitted, as to bring up *weekly* those large sums as a free offering? I trow not. The people do not love one another so well; they are not so fond of their neighbour's living in idleness on their earnings. The fact is, the people are deceived. There is a great deal of newspaper puffing, and a great cry made when one draws a prize; and people, only taking a superficial view, are induced to buy, and many times venture their last dollar.

TEMPERANCE.

From the Boston Recorder.

FROM A MISSIONARY.

What shall be done for a feeble church, whose character is described in the following narrative?

Until our late attempts to form a Temperance Association, I had no conception of the strong hold which strong drink has upon the appetites of the people of this town.—Persons, who as I supposed practised an almost entire abstinence, I now find unwilling to come into the measure, and, as it appears, in consequence of an habitual use of it. I believe it was high time to make an effort in this place, to stay the progress of intemperance; else, within the lapse of a very few years, the town would have become completely bankrupt, both in property and morals, and in religion, of course. By the efforts now made, some may be saved from the general vortex; but had the evil continued a few years longer, I think that little would have remained for the encouragement of effort.

I have preached on the subject several times to my own people; and in consequence of this, I may make to myself some enemies, perhaps in my own society, and it is not impossible among my own church! From the church I did expect more co-operation. *Neither of the deacons have yet given their names to the cause of entire abstinence!* You may judge how heavily the wheels have gone, when I tell you, that tho' our association commenced several months since, we have on the list, but four names *of men*, besides my own! The females came forward with more readiness. Upwards of thirty names are on their list. What has been done, has excited a spirit of enquiry, and I think much good will finally be accomplished among us, by means of the efforts already made!

Remark 1. It is but justice to the christian public, to make them acquainted with the true state of things in those churches that are aided by their bounty. And whether they ought to continue their benefactions to churches, that might wholly support their pastors on the simple savings of entire abstinence, is a question worthy of serious deliberation.

2. It is doubtful whether *any* man can faithfully discharge his duty, in this day of conflict between the friends and enemies of the cause of temperance, without arraying against himself "many adversaries." The opposition of the "natural man," to the *doctrines* of the gospel, is neither more full nor more violent, than his opposition to its *precepts*, when they are fairly explained, and pungently applied. The truth is, that the *self-denial* of christianity is the grand feature that excites abhorrence, and draws down vengeance on the faithful minister; no matter in what *form*, nor by what arguments it is exposed; no matter whether it be in the shape of doctrine or duty; any thing that interferes with self-indulgence, and is urged with plainness and frequency, will be met with hostility, and involve the fearless preacher in all the evil consequences which the existing state of society will permit.

3. The most melancholy of all facts connected with this subject is, that Christ is still so deeply wounded in the house of his friends. The disposition to idolatry among the professed people of God, in ancient times, was neither more strong, nor more inexcusable, nor more certainly followed by the judgments of heaven, than the determination of many church members and officers, to persist in the use of "strong drink," notwithstanding the rebukes they receive from the men of the world, from their brethren, from conscience and the word of God, and from the command of Him who said, "Deny thyself; take up the cross, and follow me."

For the Western Recorder.

PLAIN QUESTIONS.

Why is there no temperance house in the city of New-York, where so many thousand profess their attachment to the cause of temperance? And why does not the temperance house at Albany receive a more liberal patronage? It is a first rate establishment; furnished with accommodations not inferior to any public house in the state. Will the friends of temperance, who visit these cities, or reside there, answer these questions?

Why does Mr. Safford, of Utica, who has incurred great expense in fitting up a house for the reception and comfort of the friends of temperance, and whose kind attentions entitle him to a liberal return from them, fail to secure their extensive patronage? Will the strenuous *public advocates* of temperance, whose names may be found upon the registers of the other public houses in this village, where spirits are vended, answer this question?

If all the friends of temperance were entirely to abandon these very respectable temperance houses, would it be difficult for the anti-temperance men to predict the result?

Why do not gentlemen practise agreeable to their profession? Why do they not enforce precept by example? A MEMBER OF THE UTICA TEMPERANCE SOCIETY.

GLUTTONY.

Excess of eating produces similar, though to the eye of common observation, not equally striking effects, upon the intellectual, moral and religious character, as excess in drinking. It is a very rare case, that an habitually great eater possesses much acuteness of intellect. Gormandizers, who never stop eating till they have tried all the dishes before them, who eat according to the proverb, "ab ovo usque ad mala," usually discover great obtrusiveness of conception and clumsiness in their mental operations. They can never make any great and striking literary or scientific efforts; nor rise to much eminence in society. And even those, who in early life have been abstemious, and made great attainments in learning, if they begin to indulge their appetites to excess, soon destroy the energy of their minds, impair their memories, and are early taken away by some acute disease. Nor can a man make himself a beast in intellect, without exhibiting beastliness in his moral conduct; without losing sensibility of conscience and benevolence of heart. How much there is to choose, in a moral point of view, between the swinish insensibility of the glutton, and the frantic ravings of the drunkard, I will not undertake to say; but as evils affecting property, health, life and intellect, can any reasonable man doubt, that the excessive eating of our land, is at least as great as excessive drinking; I mean in the aggregate; for when we come to individual cases, there can be no doubt that drunkenness is by far the most prolific in waste and misery.

Now if I have shown this, or any thing like it, how can the honest disciple of total abstinence from ardent spirits avoid the conclusion, that he is bound to apply his principles to intemperance in food, and to do what can be done, to check the evil and the sin? The only course, by which he can hope to accomplish much, is to adopt and adhere rigidly to the rule under consideration, to make out his meal uniformly from a single dish, and to endeavour to persuade others to do the same. If this rule be not adopted, you might as easily confine water in a mill-dam after opening the sluices, as to prevent excessive eating. But if it were to become fashionable, it would become nearly as effectual in respect to food, as total abstinence is, in respect to strong drink.—*Hitchcock.*

YORK BAPTIST ASSOCIATION.

We learn from Zion's Advocate, that this Association has passed the following resolutions:—

Resolved, That the obvious fact, that revivals of religion are now passing over the face of this country, in the track of the temperance reformation, ought to be considered an intimation, that the self-denial of Christians in the practice of total abstinence, is acceptable to God.

Resolved, That christian professors, who can practice total abstinence from the use of ardent spirits, without much self-denal, may find sufficient reasons for such abstinence in its salutary influence on our physical and mental powers, and in the deduction it will make from our current expenses, and the consequent increase in our means of charity, and that christian professors, who find that such abstinence will cost them much self-denial, have additional reasons for the *immediate* adoption of the practice.

INTEMPERANCE AND CRIME.

The past two or three weeks have been uncommonly fruitful in deeds of villany.—Within the last eight days, we have recorded the death of *four* married women, in this city and Brooklyn, most or all of whom, there is reason to believe, *perished by the hands of their own husbands!!* Three of the husbands are now in prison, awaiting their trial. Burglaries are committed almost every night, and with such a uniformity in the mode of operation, as proves the existence of an organised gang among us. All the efforts of our active police are necessary to ferret out the villains.

Of the cases of death above mentioned, three can be traced directly to the effects of *intemperance*, either in the subjects, or their husbands, or both.—*Jour. of Com.*

Suffolk County Temperance Society, L. I. We learn, by the Republican Watchman, that this Society was formed at Riverhead, May 31, 1831.

Newport, N. H.—The Juvenile Temperance Society of this place, contains now the respectable number of one hundred and fifty members.

The Farmington (Tenn.) Temperance Society numbers 169 members: 76 females, 93 males. Their strongest opposition is from professors of religion, who think it no harm to take *a little.*

Sale of Rum in Rutland, Vt.—Only two merchants sell rum. Six abandoned the wicked traffic months ago. Two hundred and fifty members belong to the Temperance Society.

INTELLIGENCE.

Some of the details of the following article have been elsewhere noticed in our columns; but this circumstance will not deprive them of interest:—

From the Missionary Herald.

SYRIA.

Extracts from a joint letter of Messrs. Bird and Whiting, dated at Beyroot, January, 1831:—

"In former letters, we have mentioned that on the morning after our arrival, we were publicly denounced in the Maronite church in Beyroot, and on the following Sabbath in the papal Greek church, as heretics, bible-men, and followers of the devil, &c.; and that all persons belonging to these churches were forbidden to have any intercourse whatever with us, on pain of excommunication. The effect of this measure, and of kindred efforts that have been constantly repeated since, has been to separate us almost entirely from the papal party. A few of them, like Nicodemus, have visited us occasionally in a secret manner; and with a few we have been able to transact business of some importance. Our principal assistance in study and translations has been from two young men, one of whom is a Maronite, and the other a Greek Catholic.—The great majority, however, of these sects stand aloof from us. These in general treat us with kindness and friendship, and are ready to converse and read the scriptures with us.

"Opportunities for religious conversation are frequent. Scarcely a day passes but we have some calls, and often the principal part of the day, and sometimes the whole day and evening, are spent (especially by Mr. Bird) in talking, and reading the scriptures with visitors. Nor is it by ourselves alone that religious conversations are held. A few young men over whom we rejoice, as among the first fruits of the mission, and whose views of truth are in the main intelligent, are often engaged in the same employment. They appear to love the gospel, and to feel for the souls of their neighbours. They are modest, but zealous in defending and recommending the truth; and as far we know, they honour the gospel by their lives. We have reason to think, also, that they were not inactive during the two years that the mission was suspended. Numbers have been admonished by them of their sin and danger, and exhorted to obey the gospel, while there was no christian missionary in this country. J. B. Wortabet (who left Malta eighteen months ago, in consequence of the weakness of his eyes) now lives at Sidon; where, in addition to his other business, he has been labouring faithfully in the cause of truth. It would seem, too, that he has not laboured without encouragement. We are informed that some serious impressions have been made, and that some persons are convinced and ready to acknowledge, that their old religion is corrupt and worthless; that they want something better; and that the truth is with the Protestants.

"Respecting the situation of our persecuted friend, Asaad Shidiak, it is very difficult to obtain any satisfaction. In October last, his relatives received an official letter from the patriarch, announcing his death; and stating that he died of a fever, after an illness of ten days. This statement seems to have been fully believed by the family, and they observed, in consequence of it, the customary season of mourning. As it was corroborated by some accounts which came to us from other sources, and for a considerable time was not contradicted, we were also induced to believe that Asaad was dead; though we thought it quite as probable that his death was only the natural effect of his protracted sufferings, or of some recent augmentation of them, as that it was occasioned by a fever. But it has since been reported in several quarters, and even by Maronite priests, who may be supposed to have some knowledge of the subject, that he is still living. The patriarch, they admit, reported that he was dead, but they say he only meant that he was dead in sins. Some other circumstances induce us to doubt the patriarch's statement; especially the fact, that he has so repeatedly caused a false report of his death to be circulated, threatening to excommunicate any person who should contradict it. Still great doubt and uncertainty rests upon the subject. Of one thing, however, we are satisfied; there is no evidence of any change in his views or his conduct since his imprisonment; but a great deal of evidence that he has continued to hold fast his profession; to defend the truth; to exhort to repentance all who have visited and talked with him; and to bear his sufferings with christian meekness and patience, during the whole period of his confinement, which is now more than four years; and all this, notwithstanding that the utmost efforts which malicious ingenuity could devise, have been constantly used to bring him back to his former faith."

CEYLON.

The religious excitement at this station seems not to be entirely confined to the heathen inhabitants. By an extract of a letter from Dr. Scudder, which appears in the Missionary Herald, under date of October last, it would appear that there is some movement among the Catholics:—

"On my way from the hills, (says the Doctor), I spent a few days very pleasantly with the venerable Mr. Kuhlhoff at Tanjore. There has been a very great excitement among the Roman Catholics in that vicinity. Two hundred and fifty-one families, or about 1500 people, have renounced their corrupt faith, and enrolled their names among protestant worshippers. The work commenced in a catholic village, where Swartz built a church fifty years ago, but which was demolished by that people.

"When the people forsake their faith, and become Protestants, they deliver up their images to the missionaries. I witnessed a pleasing sight when there. I took over three persons who were with me from Jaffna, to Mr. Haubro's, both for the purpose of seeing the images which had been brought in, and for confirming any statements I might make after reaching home. While there, a company of twenty-five persons, men, women, and children, came to Mr. Haubro's, with an image of St. Anthony in their hands, and delivered it to him. I brought an image of Christ and one of the Virgin Mary with me. These I have shewn to numbers of people, and no little stir has been occasioned. Two loads (cooley loads) have been sent to Madras, and a number of others are in Mr. Haubro's possession.

"Near Madras a number of Roman Catholics have recently deserted that church. This was effected through the instrumentality of a young man who formerly was with Mr. Rhenius, and who went and settled among them in the capacity of a physician.

"I think the good work is going on among the Catholics in this vicinity. As their priests have dropped their correspondence with us, two individuals in Chillalle have taken the field, and answered our tract on the marriage of priests. It displays much weakness, and as the sword of the spirit will destroy all their arguments, their cause must be weakened. It is a matter for thanksgiving that they write us. In the first place it makes them search the scriptures; and in the second it keeps up a spirit of inquiry among the people. The prejudices of the people are subsiding. Since my return, for the first time, they have applied to me to establish a school among them. Several have expressed a determination to take a stand against their priests in regard to the school, if opposed."

FRANCE.

The following was translated for the Vermont Chronicle, from the "Archives du Christianisme," for January, 1831:—

"The administrative barriers which have separated different communions are falling, with the grand principles of state religion. The political revolution which is working and which began in France, is tearing away the chains which the civil power has imposed upon the church, just as the reformation broke the chains of the spiritual power. The division of the world into distinct churches or communions is becoming insensibly more nominal than real; and the time approaches, when, with the numerous shadings and divergences which tend continually to efface it, men will range themselves in two principal denominations, according as they shall adore Jesus Christ as their Saviour and their God, or as they shall refuse him their faith and homage; and the adversaries of the gospel will gradually diminish, until the promised epoch, when *all nations shall serve the Son of Man, when every knee shall bow before him.*

"Of the three grand actual forms of christianity, protestantism is evidently the only one in harmony with the spirit of modern times, with the march of civilisation; and consequently the only one that can promise itself continuance, and afford to the human race the aid which it expects from religion in the developement of its terrestial destinies. Protestantism has nothing to fear from the political events which agitate the world, and change its future course, working in it a complete revolution. The principles which it proclaims are, at the bottom, the very same as those which preside over the social movement, and which serve as its prime mover and governor."

Missionary Affairs.—The monthly concert was attended on Monday evening last, in Park-street. The intelligence was most interesting. Letters just received from Mr. King, missionary to Greece, speak very encouraging, and indicate that great good is doing in Greece. The mission is exerting an excellent influence in Greece, and throughout the islands, and in Turkey. There the Sultan has given perfect religious liberty in his government, and says that men are accountable to God only for their religious belief! This is opening an entire new system of things in Turkey. It leads to a more general diffusion of knowledge, which contrary to experience in other like cases, the people strongly oppose.

In other governments in Europe, the people are calling for information, and the governments oppose. Here it is the reverse. Turkey is in a state of rebellion; more than 60,000 troops have risen in the western part of the empire, and are now marching against Constantinople. Bagdat and Egypt, too, are in a state of insurrection; and the probability is that the empire will be divided. In Greece, Capo d'Istria has resigned the presidency; and Navaro Caparo has succeeded to the government.

The intelligence from Ceylon is more particular respecting the revival described by Mr. Winslow some time ago. It states, that the students in the college at Batticotta are almost all serious, and that about one hundred natives have been hopefully converted to God, during the revival.

It is stated from the Cherokee nation, that Mr. Worcester has written to the Governor, that he does not think it his duty to leave the nation and abandon the preaching the gospel to that people in Georgia, until he is compelled by force."—*Boston Christian Herald.*

Missions of the R. D. Church.—The following extracts are from the report of missions of the particular Synod of Albany, as published in the Christian Intelligencer:—

"From the report it appears, that twenty-six missionary stations and feeble churches have received aid from the Board, and that the whole amount of appropriations is $3639. This amount may seem large to some, but it is here to be observed, that many of these appropriations have been made, upon condition that a certain amount be contributed to the funds of the Board by those to whom aid has been extended, which is to be deducted when the appropriations are finally liquidated. Hence, not less than $800 will be deducted from the gross sum of $3639, making the actual expenditure of the Board for the year $2839. When it is considered that this sum has been distributed among twenty-six stations, the Board have reason to believe that it will be regarded an economical and profitable expenditure of the charity of the church, especially as it does not exceed on an average $110 to each station.

"The success which has attended the missionary operations in this section of the church is gratifying to the Board, as they presume it will be to the General Synod.

"New stations have been occupied, new churches have been organised, and those already organised have been encouraged & strengthened. In accordance with the feelings and expressed wishes of the Board, the missionaries and churches receiving aid, have, in connection with the stated means of grace, organised bible classes, instituted Sabbath schools, and as far as circumstances would admit, introduced associations in aid of the benevolent operations that characterise the present age.

"The reports which have been received from them, with hardly an exception, speak encouragingly of the attention which has been given to the means of grace, and the efforts which have been made among them to promote vital godliness, and more extended benevolent action. In some instances, the churches aided by this Board have experienced a more than ordinary blessing, especially Ithaca and Utica. Both these churches have been but very recently organised, & the prominent villages in which they are located, render them of essential importance to the extension of the church in the western part of this state."

Judicial Charge.—In a charge to a grand jury in Florida, we find the following remarks made by the judge. It is not often that we see the profane swearer so pointedly rebuked from the judicial bench on occasions of this kind:—

"I cannot forbear noticing, and calling your attention to an offence against the public morals, but too frequently practised by all classes in society: I mean the practice of profanely swearing in common conversation. Of all the vices the wickedness and ingenuity of man have been able to invent, there is none that furnishes a more melancholy evidence of moral degradation and depravity of mind, than the practice of profane swearing in common conversation; because it is attended with no possible advantage or pleasure. The unchaste, the glutton, the drunkard, may plead in their behalf the pleasure resulting from sensual indulgence, and the strength of temptation, arising perhaps from some constitutional bias; yet I do not hesitate to say, that no person was ever yet born into the world with a propensity to profanity or blasphemy. The swearer is not influenced by the hope of profit, which animates the thief and gambler. Profanity leads to lying, and the practice of lying is the high road to perjury."

Rome.—An official publication, printed in 1831, authorised by the papal court, declares, that *twenty six* pictures of the Virgin Mary opened and shut their eyes in 1796 and 1797; and a statue of the Virgin, at Torrice, changed colour and perspired.

In England and Scotland, there are above *four hundred* Roman "houses for the idolatrous worship of popery." Three hundred and sixty in England, fifty in Scotland, and eight in Wales. Four congregations only in London, comprise more than thirty thousand papists.

Ireland.—There are at least *twenty thousand* disciples of Layola, *Jesuits*, in Ireland. In one parish in Cork, there are above *one hundred!*

Episcopal Convention.—The convention of the Protestant Episcopal Church held its annual session in St. Paul's church, Boston, on the 15th and 16th of June. There were present, Bishop Griswold, twenty-two clergy, and twenty-seven lay delegates. Two great objects agitated by the convention were, the erection of Massachusetts into a separate diocese, and the establishment of a theological school at Cambridge.

Hartford Asylum.—The fifteenth report has been published. The whole number of deaf and dumb pupils, the past year, has varied between 109 and 135, including nine from Maine, ten from New-Hampshire, fifteen from Vermont, fifty-one from Massachusetts, and thirty from Connecticut. Rev. Mr. Gallaudet has resigned, and Mr. Lewis Weld has been appointed principal of the asylum.

The Maine Sabbath Schools are supposed to contain, according to the Sabbath school instructor, only 16,000 Sabbath scholars, while near 100,000 in that state, of a proper age to attend, are still unblessed with this kind of instruction.

The Massachusetts Sabbath Schools are embraced in twenty-one unions, and 486 schools, and contain 9,155 teachers, and about 60,000 scholars. One hundred and seventy-two of these schools continue through the winter; 200 of the teachers, and 500 of the scholars have joined the church during the last year.

There were two Sabbath school celebrations in Boston on the fourth of July, viz. by the schools connected with the congregational and baptist churches. Addresses were made by Dr. Wisner and Rev. Mr. Knowles.

Election Sermons.—The Legislature of New-Hampshire have abolished the custom of having annually an election sermon preached before the state authorities.

The ministers of the Kirk of Scotland, in Canada, held a meeting on the 7th ult. at Kingston, and it was resolved to form a synod, which was subdivided into presbyteries. The difficulties which have existed in the Scotch church in St. Gabriel street, Montreal, were referred to four ministers, with the consent of the contending parties.

REVIVALS.

Union, Broome Co.—A letter from this place, under date of the 14th inst. says, "that the Lord is still making rich displays of his saving grace in the first congregational society here. For several months past, a cloud of blessings has been hanging over us, as if waiting for the church to sanctify herself, and prepare to receive a visit from her adorable Master. It was not till individuals began in numbers to inquire whether they were not *standing in the way, and hindering* the descent of the Holy Spirit, that the operations of this heavenly-messenger were visible upon the minds of the impenitent." This is an instructive fact; and Christians, whether old or young, whether babes or men, in Christ Jesus, ought certainly to lay it to heart, at such a spiritual harvest season as our country is now enjoying.

The writer adds, that the excitement at Union "commenced among the children, and appeared to be almost confined to them, till a protracted meeting of two days was held. This meeting was greatly blessed. Fifty or sixty of all ages, from childhood to threescore, took the seat of the anxious; and there is now about that number rejoicing in hope. The work is still in progress. The means employed are, preaching, praying, visiting from house to house," &c.

Champion, Jefferson Co.—The following letter came to hand from this place, under date of the 7th instant:—

MR. HASTINGS—I send you a brief account of the awakening in this place. It commenced some time last March, in the centre of the town. It was but a short time before it spread into other parts. Previous to this, some of the church had been engaged in special prayer for the outpouring of the Holy Spirit; but numbers of them did not awake and unite with their brethren in this important duty, until they beheld the distress of anxious sinners around them. There is scarcely a neighbourhood now remaining in the whole town, that has not experienced, in a greater or less degree, the blessing of this revival. By the 14th June there were no less than one hundred and thirty rejoicing in hope of eternal life. At this time commenced a four days' meeting, which was protracted to eight days. During this meeting more than one hundred were hopefully converted; and a few have since been added to the number.

This revival has been of the most interesting kind. The greater portion that have shared in it, have been our children and youth; the greatest number of them the children of the covenant. Yet several of the middle aged, and some of the aged, have been subjects of the work; many of whom had lived through several revivals, and in a measure unaffected till now.

Last Sabbath was a very solemn, interesting season; fifty-nine came forward and consecrated themselves in solemn covenant unto God. Many others, it is expected, will soon make a public profession of their faith in Christ. The Baptists have received twenty, and several have united with the Methodists. We can truly say the effects of this revival are manifest. The family altar is now erected, and the voice of prayer heard, where it was but seldom if ever witnessed. The temperance cause has been greatly strengthened, and old professors wonderfully refreshed, and much better united.—Though many in the beginning of the revival were disposed to say that it was man's work, yet they were soon constrained to acknowledge that it was wrought by the power of God. And to Him be all the praise, now and for ever.

N. D.

Nine Days' Meeting at Bennington.—A letter from Mr. James Ballard, principal of Bennington seminary, to the editor of the Vermont Telegraph, under date of July 5, gives intelligence of the results of a nine days' meeting held with the congregational church in that place, commencing on the 22d of June.

On Sunday, July 12, the church, during the interval of divine worship, consulted together on the propriety of calling a four days' meeting. The expediency of such a meeting being questioned, on the ground that there were difficulties in the church which ought first to be settled, it was proposed that the ensuing Thursday should be spent in humbling ourselves before God for our past sins, for our unchristian conduct towards each other, and the unholy example we have set before the world. After coming together, and praying over our unhappy condition as a church, it was voted to call the proposed meeting. The church, however, was in so cold, and stupid, and divided a state, that very few had faith to believe that there would be any good result. It had been nearly five years since this church had been refreshed with a shower of divine grace, and for about eight months we had been destitute of the preaching of the gospel. Still there were some wrestling Jacobs, who felt strongly convinced that God would interfere in this hour of extremity and darkness, to vindicate his long insulted honour, and to display the riches of his grace. Morning prayer meetings were established more than a week before the meeting commenced, and although few at first went up to the temple, yet those few seemed to be blessed with a spirit of earnest, agonising prayer.

The audience on the first day of the meeting was thin. Although several ministers had been invited to conduct the meeting, only three were present. On the second day the congregation was considerably increased, and it was evident by the solemnity of the assembly, that the Spirit of God was there, striving with many hearts. Those who were aroused to a sense of their lost condition while out of Christ, and felt desirous to have an interest in the prayers of Christians, were requested to rise. As many I should think as fifty immediately rose. The church, at the request of one of the ministers, renewed their covenant, and we humbly hope resolved that they would never again wander so far from God, and happiness, and hope. From this deeply interesting moment the Holy Spirit seemed to be granted without measure.

During the intervals of service, the church, brethren and sisters apart, held prayer meetings, making anxious sinners the subjects of special prayer. This measure seemed to have had an irresistible tendency to unite the hearts of the sisters, and to make them feel that a deep responsibility rested on them, as well as on the brethren.

At the close of the seventh day, at the request of the church and many anxious sinners, to continue the meeting, the ministers expressed their willingness to labour a little longer with us, provided it should be the wish of all the congregation. On calling for an expression of feeling, the whole assembly simultaneously arose.

On the ninth day, those who conducted the meeting, feeling that it would not be advisable on the whole to have it continue longer, made preparation to bring it to a close. The last hour of the meeting was deeply solemn and interesting. If ever there was a scene upon earth which the inhabitants of the heavenly world could contemplate with interest, it would seem as if this was the scene. More than a hundred, who hoped that they had just begun to lisp forth the praises of Jesus, and more than two hundred that felt desirous to know what they must do to be saved, came forward. Before the last prayer, all among the inquirers who felt determined that moment to fall at the feet of Jesus, were requested to rise. A large number; I should think a hundred, expressed this determination. The meeting was concluded after singing the 83d of the Village Hymns. While the hymn was sung, it seemed as if we had bid adieu to earth, and stood in the very audience chamber of the Deity.

Among the converts are several persons of advanced years, and many of the principal inhabitants in the place. The work, we trust, did not terminate with the meeting. Several indi-

viduals who were in distress when the meeting closed, are now rejoicing in hope. Last Sabbath was a day of deep and solemn interest. It was our communion. While the members of the church were commemorating the dying love of Jesus, the young converts were requested to sit in a body, that they might also join with us in spirit, in celebrating the sufferings of our common Saviour. A large number presented themselves, I dare not say how many, but so many, that an aged servant of God, (Dr. Griffin), who was present with us, remarked that if half that number had become real Christians within two weeks, it was a more wonderful work of grace than he had ever before witnessed or known of, though he had anxiously watched the progress of revivals for more than forty years.

WESTERN RECORDER.

UTICA: JULY 26, 1831.

Several short articles have recently come to hand from various quarters, which show rather a restless spirit, under the calumnious insinuations and injurious surmises that have been circulated relative to the existing revivals. We are sorry for this. Meekness and patience would be more salutary. Malice, and falsehood, and prejudice, and misrepresentation, will have little power against the true, lively demonstration of a christian spirit. Where this exists and endures, the very gates of hell cannot prevail against it.

So far as we can discover from the signs of the times, the adversary of souls would now, if possible, divert the humble promoters of revivals from their blessed labour of love, by calling them out in their own defence, against false charges, baseless insinuations, and unreasonable prejudices, which he has been "getting up" for this express purpose. This is one of his "old measures," to which he most frequently resorts in seasons like the present. The brethren, however, are not ignorant of his devices, and though we thus speak, we will not believe for a moment, that they will suffer themselves to be taken in the snare.

And what use could there be in replying to the suggestions of slander? The authors of it do not believe their own representations; and their only hope is, that the persons injured will be tempted to manifest an impatient spirit. Why reply to baseless insinuations? These will be found to increase much in proportion as they are seen to try the patience of the injured; and as to honest hearted prejudices among brethren, all of whom do not "see eye to eye," let not those who think they see the clearest, regard the others too unkindly. It is bad enough to be in the fog and mist, without being publicly reprimanded for it. Let the brethren who differ in minor points, exercise mutual forbearance. Even those who may be unduly influenced by the traditions of elders, or who, to guard against imaginary errors, fly off themselves in a tangent, are still to be regarded affectionately as brethren in the Lord.

Dangers, it is true, are always to be more or less apprehended, thro' the tendency of men to err in doctrine and practice. These exist on either hand, and not exclusively in one direction. It is not for a moment to be supposed, for example, that apathy is safer than misguided zeal, or that timidity & sloth are preferable to rashness. Nor can we suppose that the evils which are generated by a too rigid orthodoxy, are less disastrous in their tendency than such as arise from an opposite source. We have certainly no more authority to add to the counsel of God, than we have to diminish from it. This idea should be kept distinctly in mind.

After all, we cannot think that the present time is *peculiarly* distinguished for any such dangers as these. Truth is seen to prevail, and to find its way effectually to the hearts of men. The soul-humbling doctrines of the gospel, we solemnly believe, have for the most part been preached of late, with unusual pungency and clearness. Of this fact there has been abundant testimony, especially in this part of the state. Revivals are still in progress in many places, and their character is most precious. The present, therefore, it should seem, is no time for readers to be busying themselves in the discussion of minor points. The great question of immediate repentance and submission, is the one to be pressed. Minor discussions should as far as possible be waived. The heat of a military engagement affords no opportunity for mending torn epauletts, or rapairing tattered raiment. Matters of higher interest are at stake, such as relate immediately to victory or defeat, life or death.

A good story will sometimes go farther towards convincing a superficial thinker of his errors and misapprehensions, than the most formidable array of sound logic.

Some months ago, a gentleman from a distance of several hundred miles, was passing through one of the streets of this village, when he heard from the door of a certain shop, loud censures against the measures adopted in this quarter for the promotion of religion. As the gentleman felt some interest in tracing the origin of such calumnies as have been liberally dealt out against godly men in this region, he went into the shop, and that his real object might not be suspected, busied himself in purchasing a little fruit. The main speaker continued to describe the ABOMINABLE DEEDS of the revivalists. "A *short time since*," said he—we quote the substance of his language—"they collected all the children they could find into one room, and talked with them about *hell*. They described it as a dark place, full of fire and brimstone; and when they had frightened the little creatures all they could by words, they led them into an adjoining room, to give them a visible representation of the world of woe. The room was large, and dark. The darkness was only here and there broken by a dim smoking lamp, casting its irregular rays on the gloom that surrounded it. Thus the imagination of the children was wrought up into high terror; and the revivalists availed themselves of this fright, to fix the children in their interests."

The stranger turned from the counter, and said to the speaker—"Sir, do you know the house in which this transaction occurred?" "Yes," was his prompt reply. "Will you have the goodness to go with me to the place?" continued the stranger. "*I am in too great a hurry, just now.*" "Did you SEE the occurrence which you describe?" "*No; but I was told of it by as good a man as lives.*" "Will you go with me to the good man who told you?" "*No; I cannot go now.*" "Will you tell me who he is, that I may call on him, and learn more about this affair?" "*You will not—find—him, if you go.*" "Why shall I not find him?" "*He is—de—dead.*" "When did he die?" "*About—about*—FOUR YEARS AGO!"

Such is the story, the truth of which we presume will not be questioned. But what if the retailers of such calumnies as the above, were always to be subjected to the process of cross-examination? No doubt the witnesses would often prove to have been dead full four years before the reported transactions took place.—There is by far too much credulity, even amongst good people, in reference to such calumnies. Many of them, which even find their way abroad into the higher circles, would be found, on enquiry, to have originated in the mere fabrication of some orator at a grocery.

Special Effort for the American Board.—Such an effort is now imperiously demanded of the American churches, in aid of foreign missions. We could state many strong reasons in support of this project; but as Rev. Mr. Eastman is in this part of the country, pursuing it as an agent of the Board, we choose for the present to leave him to tell his own story, assured from personal observation, that it will be well told.

Deaf and Dumb.—The following questions were lately proposed to a deaf and dumb young man, at a public meeting in this place; and the answers given are such, verbatim, as were written on his black board:—

Q.—Why do you love God?

A.—Because he always preserves me all night, and bestows many blessings upon me through the day.

Q.—Ought you to love God because he is good? A.—Yes.

Q.—Would God do right, if he should punish you forever for your sins?

A.—Yes; he would be just and equal.

Q.—What is sin?

A.—Sin is a transgression of the law of God.

Q.—What is repentance?

A.—It is feeling sorrow for having sinned against God.

Q.—Could you be saved without repentance?

A.—No.

Q.—What is faith?

A.—A faith in Christ, with a perfect heart.

Q.—What is a perfect heart?

A.—A perfect heart is love to God.

Q.—What will be the eternal state of those who have not faith?

A.—They will go to the place of misery in eternity.

Ministerial Changes.—Rev. J. Breckenridge, of Baltimore, has accepted the appointment of Secretary to the General Assembly's Board of Education, as successor to Rev. Dr. Neil, resigned.

Rev. Dr. McAuley declines accepting of the professorship in Union Theological Seminary.

Rev. Mr. Saxton retires from the Evangelist, on account of ill health. Rev. S. Griswold has taken charge of it for the present.

Error.—In the account of receipts at the Utica Missionary Depository, for the American Board, published in the Recorder of the 12th inst. the amount received from Perry-Centre should have been $48, instead of $18. The error was overlooked in correcting the proof-sheet.

A three days' meeting will commence at the presbyterian meeting house, in Union society, Sauquoit, on Wednesday the 3d of August next, at 10 o'clock, A. M.

For the Western Recorder.

MR. EDITOR—The circumstances related below took place in April last; and your correspondent stands responcible for the correctness of the statement.

On board of one of our pleasant packet boats, between this village and Schenectady, the conversation turned upon religion, and the discussion happened to be between a young man, lately a convert of ——, and a gentleman merchant of one of our counties not far west. The merchant professed to be a Universalist, and spoke in the usual manner of Universalists, of the love of God. Among other things, he assigned as a reason why he thought the sentiments of Universalists should be propagated, and why Universalists were so much engaged in propagating them, that men might be delivered from the tormenting fears which the apprehension of a future retribution awakened in their bosoms. On being asked, if he himself had experienced the peace and calm of mind which he ascribed to his system? he replied, with a great deal of confidence, and with an air of triumph—"Certainly: I am not afraid to die: I am in the hands of a God of love," &c. Shortly the packet boat reached the Schoharie creek, which had become unusually swollen by reason of a late rain. Not far from the centre of the stream the tow-rope broke, and the packet was floating down upon the dam. It was indeed a moment of peril; something like looking death in the face. We might well suppose that human nature would feel some agitation, under such circumstances. Amid the general alarm and confusion, the young convert seemed quite self-possessed, and was able to notice the manner in which others were affected. It was very natural that he should observe the gentleman whose universalism had so completely deprived death of all its terrors. But what was his surprise, to find this very man more agitated than even the females on board, crying out most boisterously, and shaking and trembling, and pale with fear. A kind Providence so ordered it, that through the headway which the boat had acquired, she struck the shore just above the dam, and all was safe.—When matters had become a little quieted in the boat, as might be expected, our young convert asked the fearless hero of universalism, how it was that he did not give a better practical exemplification of his principles in the hour of peril? The company smiled: He blushed and hemmed, and was silent. God himself had created an argument that had shut up the mouth of Satan's advocate. A. B.

For the Western Recorder.

MR. EDITOR—It is often said by the abettors of universalism, when any of their company are converted to God, from this snare of the wicked one, that they were never real Universalists.—Perhaps you will hear them say, concerning such persons, that they were infidels, atheists, &c. So be it. What will become of these infidels and atheists, when they die? Will the net of the Universalist catch them? If not, why not be an atheist, a sober atheist, and die so, and go to heaven, quite as well as be a Universalist, and a drunkard, and die such? We have seen Universalists die drunkards, sticking both to their cups and their creed. Will *they* go to heaven? If so—How much worse is the chance of the sober atheist? Yet, if the Universalist's net will not ultimately catch the infidel—nay, the blasphemer, and the impure—what will become of these unhappy beings? And if it will catch them, then where is the peculiar blessedness of universalism, over every other 'ism? And then, why not come out honestly, and say to the atheist, the drunkard, the debauchee, the gambler, &c. who despise universalism, and every other 'ism—Brethren, you will all reach heaven at last, as well as we who profess universalism; but we think it better, on the whole, for this world, that you should practice moderation in your passions and lusts; or, at all adventures, practice these things as *secretly* as you can, so as not to exert so corrupting an influence on community. An honest Universalist, in the opinion of your correspondent, ought at least *secretly*, thus to preach to his adherents. Do any of them ever do it, Mr. Editor?

A PLAIN MAN.

THE VERSE-A-DAY SYSTEM.

JOHN XV.

Tuesday, July 26.—15. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: But I have called you friends; for all things that I have heard of my Father, I have made known unto you.

Wednesday, July 27.—16. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you.

Thursday, July 28.—17. These things I command you, that ye love one another.

Friday, July 29.—18. If the world hate you, ye know that it hated me before it hated you.

Saturday, July 30.—19. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

Sunday, July 31.—20. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.

Monday, August 1.—21. But all these things will they do unto you for my name's sake, because they know not him that sent me.

Tuesday, August 2.—22. If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin.

To the Editor of the Western Recorder.

SIR—I have noticed in your paper of the 12th inst. with much gratification, the recipe for making Dr. Robert's Welch Medicamentum. It is nearly like the one Jane Roberts has given and sold to a number of persons, who have been selling recipes and hawking the medicine about the country; some of whom would wish to be considered respectable medical men. But it is astonishing, and every respectable man must be surprised, that such a medicine should be offered for public use, when the venders must know that it is calculated to prostrate the stomach and bowels, and prove ruinous to whoever uses it. I would have published the receipt of Mrs. Roberts long ago, had I not supposed that I should have been considered interested. But I assure you, no temptation of interest could induce me to offer for the use of my fellow creatures such an injurious medicine. It is well known, that two years ago I prepared a medicine, called Dr. Robert's Welch Medicamentum, and I am much pleased that I am able to say, from evidence in my possession, that it has done more good during the time it has been in use, than any other medicine ever offered to the public; and I do assert, that in its properties, it is not in any respect like the recipe published in your paper, or any other medicine ever offered for sale. No one in this country knows how to prepare it but myself; and it is on account of the high reputation it has justly attained, that envy and malice are endeavouring to impose on the public a spurious medicine.

Your's, very respectfully,

M. HITCHCOCK.

P. S.—The Medicamentum prepared by me, has my written signature on the label of every bottle.

☞ Printers who insert the recipe published in the Recorder, will please insert the above.

POLITICAL.

FOREIGN.

London dates to the 3d of June, have been received at Boston from Liverpool.

Continued Success of the Poles.—The London Star, of the Evening of the 3d June, says, "The brave Polish commander has completely outmanœuvred the Russians. While a Polish corps was amusing them at Minsk, Skryznecki united all the corps on his left, crossed the Bug, and taking Ostrolenka by assault, has proceeded to Lomza, has defeated the Russian guards at Tychosin, and in fact occupied the whole country between the Bug and Narew."

By this masterly movement, the Polish general has placed himself in contact with the Samogitians, Lithuanians, and other revolted districts, by whose population his army will be indefinitely augmented, so as to leave to Diebitsch no prospect of escape but within the Prussian frontiers.

France.—The French Chamber of Deputies was dissolved on the 31st of May, by an ordinance of the King. The election was to take place on the 5th of July, and the new Parliament was to meet on the 9th of August.

Belgium.—It has been officially announced to the Belgian Assembly, that Prince Leopold will accept the crown of Belgium, as soon as a satisfactory arrangement is made of the affairs of Luxemburgh.

Turkey.—Intelligence was received at Vienna on the 21st May, that the Grand Vizier had completely defeated the insurgents at Perlippi and Derbentshan. The Pacha of Scutari had fled towards Bosnia. Sophia was evacuated, and Izzed Mehemed Pacha had entered that city in the name of the Sultan. One of the papers remarks that the insurrection may be considered as terminated.

From Russia.—The brig Czarine, Captain Dwyer, arrived at Boston on the 18th inst. from Cronstadt, whence she sailed on the 19th of May, and from Elsineur the 1st of June.

Capt. Dwyer reports, that very little was published at St. Petersburg relative to the Polish war; but that it was generally acknowledged that the Russians had lost 80,000 men since the commencement of the campaign, and that the Emperor calculated to sustain a loss of 200,000 men in the final subjugation of Poland.

LATEST FROM EUROPE.

An arrival at New-York, on Friday last, from Liverpool, has brought London dates to the 8th of June.

Defeat of the Poles.—The news from Poland, (says the New-York Mercantile Advertiser), is unfavourable to the cause of freedom. A general battle was fought on the 26th May, at Ostralenka. The Russians were led by Diebitsch, and the Poles by Skryznecki. Both armies fought with an inveteracy unexampled. The oldest generals have no recollection of so sanguinary a combat. No quarter was given on either side. The Poles acknowledge the loss of 4000 men. The Russian loss is said to be double that number; but Diebitsch can better afford to lose 100,000 men, than the Poles 10,000. He has masses to draw upon whenever he pleases, and he has the whole of Prussia at command, for arms, ammunition, provisions, and supplies of every description.

It must be recollected, however, that the account of this battle is furnished by the Prussian State Gazette, which always leans to the side of the Russians, and it is very possible that the account is much exaggerated. That a sanguinary battle has been fought, admits of no doubt; and that the result was not in favour of Poland seems true. The English papers generally are, (as those in our land), in favour of Poland and liberty; but those before us are willing to believe that the cause of freedom has sustained a reverse. Under date of Warsaw, 26th May, a detailed report is published of the operations of Skryznecki from the 12th to the 23d of May, the chief particulars of which, however, have already been made known. Between these dates the Russians were retreating, pursued by Skryznecki, and had actually crossed the Polish frontiers. This retreat, which had been considered so favourable to the cause of Poland, seems now more like a *ruse de guerre*, than necessity. How unfortunate the result appears to have been to the Poles; and that very retreat, which promised so much to Poland, has been advantageous to the Russians.

The Polish General has fallen back on Praga, where he will make a gallant, if not a fortunate resistance.

Yesterday (says a London paper of June 7th) the continued success of the Poles had excited the most lively and cheering hopes. The news to-day, of the defeat of these heroes, has come like a thunderbolt, and cast a general gloom over the city. The letters from Paris seem to doubt the authenticity of the statement; but we fear it will prove too true. A great battle has certainly been fought, and the accounts agree in stating that the carnage was dreadful.

Belgium.—On the 4th of June, the Belgic Congress elected Prince Lepold King, by a large majority. But it was not believed that he would accept the crown, unless the Belgians relinquished their claim to Luxemburgh.

Pitcairn's Island.—The ship Maria Theresa, which arrived at this port on Sunday last, brought intelligence of the removal to Otaheite of the inhabitants of Pitcairn's island. The scarcity of water and other means of subsistence was the reason of their removal. These people were noted for their morality, the simplicity of their manners, and for the happiness which they enjoyed in their former state. It is to be feared that their intercourse with the inhabitants of Otaheite will be injurious to their morals, and of consequence detrimental to their happiness. It is said, however, that Capt. Hill, an English gentleman—who sailed from this port in the Wm. Thompson, with the intention of visiting the Sandwich and other islands of the Pacific, for the purpose of furthering the missionary cause—gave it as his opinion, that the removal was expedient, and necessary to their comfort.—*New-Bedford Register.*

DOMESTIC.

Indian War.—Extract of a letter from an officer of the U. States army to the editor of the Albany Craftsman, dated Jefferson-Barracks, Mo. June 26, 1831:—

"An express arrived to-day from General Gaines, who is at Rock-Island, with eight companies of the 3d and 6th regiments, and 1400 Illinois militia, stating that the Sacs and Foxes are *belligerent*; have been joined by the Pottawatomies, Winnebagoes, and Kickapoos, or at least a portion of each of those nations, and have declared that they will *die* before they will leave the territory of the United States, and dared Gen. Gaines to *come on*. The object of the express was to order up the other two companies from here. We start in a steam-boat to-morrow morning. It seems to be the opinion of the General and all the officers there, that we must have a fight. I will keep you advised."

The Wheat Crop.—We have, within the last few days, conversed with several farmers residing in this county, on the prospect of the wheat crop, and they uniformly state, that the crop the present season will not average more than one half the amount anticipated, either last fall, or early in the spring. This failure is attributed to the ravages of the fly, the frequent changes of weather, and to the heavy rains which have fallen at times during the last few weeks. One gentleman informed us, that out of a lot of six acres, from which he had formerly averaged thirty bushels to the acre, he should not, the present year, be able to reap that quantity from the whole field. The grain in many places "looks well," said another, who has had a fair opportunity of judging; "but when you take hold of it, there is *nothing* of it; it has vanished." This, though somewhat quaint in phraseology, we believe to be literally true. The crops will not average more than one half the number of bushels that have been gathered in former years.—*Auburn Free Press.*

Wool.—This article has fallen, and is falling. The manufacturers have nearly their stock for the year. The farmers have been killing their calves and raising their lambs, so that next year the quantity of wool in the market will be greater, and the price less; and so on, till the farmers call raising wool a losing business, and give up their sheep to the hogs. Then wool will become scarce and the price will rise, and more sheep will be raised, and the price will come down again, and so on indefinitely. It will, however, be a good business on the whole for those who follow it steadily and judiciously; as all that it brings at the shearing floor, over twenty-five cents per pound, where sheep are well managed, is clear profit. Keep about as many sheep as your farm will most conveniently maintain, and you have a steady, though unequal profit. Go to speculating; disarrange your business, for the sake of keeping a great many sheep, just because wool now brings a good price, and you will probably bring your great crop of wool to market just in season to catch a loss.—*Vt. Chron.*

Steam-Boat Explosions.—The last number of Silliman's Journal of Science contains a list of the steam-boat explosions which have occurred in the United States, and the number of persons killed and wounded by each of these accidents, so far as it is known. The explosions of high pressure engines have been eight; number of killed, 74; wounded, 14. Of low pressure engines, explosions, 27; killed, 95; wounded, 29. Of engines the character not known, explosions 13; killed, 85; wounded, 61. Total, explosions, 48; killed, 254; wounded, 104.

Fire.—A fire broke out in Mr. Tice's oil-cloth factory, in Elbridge street, New-York, in the night of the 17th inst. which destroyed a number of buildings in Elbridge and Rivington streets. The loss is estimated at $30,000.—Three lives were also lost; a Mrs. Murray, and her daughter. Mrs. Barclay, and Mrs. B.'s son, aged 15. It appears that the youth had got out his two little brothers and sister, and placing them in a vacant lot, returned for his mother and grand-mother. He met his mother on the lower floor, near the door, when recollecting that her mother (Mrs. Murray) was still behind, she returned with the intention of removing her. The son followed, and all perished in the flames.

Revenue of the Port of New-York.—The amount of duties paid, or secured to be paid, at our custom-house, during the 1st quarter of the present year, January to March inclusive, was three millions, nine hundred and fifty thousand dollars, exceeding by about one million and a half, the revenue of the corresponding quarter of 1830. The account for the 2d quarter of this year, ending on the 30th June, is not yet made up, but there is every reason to believe that it will much exceed the amount of the 1st quarter. *Mercantile Adv.*

Dr. Randolph, first clerk of the war department, has resigned. This is understood to have taken place, in consequence of an intimation from President Jackson, that in consequence of his having become the bearer of a challenge from Mr. Eaton, late Secretary of War, to Mr. Ingham, late Secretary of the Treasury, his continuance in office would be inconsistent with his (the President's) views of justice and public order.

One of the pounding-mills belonging to Wm. Rogers, called the Nitre-Hall mills, near Philadelphia, was blown up on the 16th inst. occasioned by one of the workmen unnecessarily striking with a copper hammer, some powder on the brass bottom of a pounder. Four men, Irishmen, lost their lives.

The Boston Courier says, that in New-York there are 3088 persons licensed to sell spirits, and in Boston about 600. In New-York, 530 watchmen; in Boston, 32. The expense for public schools is about twice as much in Boston as in New-York, while the city is but about one third as large.

NEW-YORK STATE LYCEUM.

The first annual meeting of the New-York State Lyceum will be held on the 2d Wednesday in August next, at 12 o'clock at noon, at the court room in the village of Utica.

It is expected that not only delegates from County and Town Lyceums, and delegates from counties where no Lyceums have been formed, will attend, but all who are friendly to the improvement of our system of common education.

That the exercises of this meeting may be interesting and improving to those who shall attend, the *Curators* have invited the following gentlemen to lecture before the Lyceum, on subjects pertaining to the various departments of common education, viz:—Prof. Griscom, Mr. Seaton, Rev. Dr. Brownlee, and Rev. Dr. Matthews, of New-York; Judge Conkling, Prof. Henry, A. C. Flagg, and S. DeWitt Bloodgood, of Albany; Gerrit Smith, Esq. of Peterboro; Rev. Mr. Dwight, and Prof. Wm. Kirkland, of Geneva; Prof. Lathrop, of Hamilton college; Mr. S. W. Taylor, principal of the Lowville Academy; A. B. Johnson, Esq. of Utica; Rev. J. Penny, of Rochester; and Rev. Dr. Weeks, of Paris.

Editors throughout the state are respectfully requested to publish this notice.

CHARLES BARTLETT, *Rec. Sec'ry.*

Utica, July 25, 1831.

FOREIGN MISSIONS.

MR. HASTINGS—Please to publish the following resolutions of the Presbytery of Oneida, passed at their sessions at Vernon-Centre, the 13th inst.:—

Resolved, That the wise and efficient measures which have been adopted and prosecuted by the American Board of Foreign Missions, during twenty years past, for extending the blessings of the gospel to the heathen, entitle said Board to the entire confidence and cordial support of the christian community.

Resolved, That it is the duty of the friends of Zion, to furnish all the pecuniary aid necessary to support the missionaries already in the field, and as many more as the Lord of the harvest shall raise up, and dispose to enter upon this apostolic work.

Resolved, That in view of the present necessities of the Board, it be recommended to our churches, to take up a collection on the first Sabbath in each month for missions, for the term of one year.

Resolved, That it be recommended to all the pastors to preach a sermon, as soon as practicable, on the subject of missions, setting forth the wants of the American Board, and the duty of all the professed followers of Christ to do what they can, that the last command of their risen Lord may be obeyed—"Go ye into all the world, and preach the gospel to every creature."

Resolved, That the Stated Clerk cause these resolutions to be published in the Western Recorder, and Christian Journal, for two weeks successively.

ROBERT EVERETT, *Stated Clerk.*

List of Letters received at the office of the Western Recorder, during the two last weeks.

Z. Allen, E. Stone, W. Fuller, W. E. Guest, S. G. Abbot, Tho's Hind, E. Litchfield, C. Porter, I. Bristol, L. Hawley, D. W. Candee, R. Fairbanks, W. H. Chandler, E. Champlain.

MARRIED,

On Tuesday evening last, by the Rev. Mr. Aikin, Mr. *Silas Kingsley*, one of the principals of the Utica C. & C. Lyceum, to Miss *Julia R. Cozzens*, daughter of Mr. Levi Cozzens, of this village.

On the 17th inst. by Rev. Mr. Stone, Capt. *John S. Joslin*, to Miss *Nancy Packard*, both of this village.

DEATHS.

Near New-Brunswick, N. J. on Wednesday last, Mrs. *Cornelia G. Kirkland*, wife of Charles P. Kirkland, Esq. and daughter of the late John H. Lothrop, Esq. of this village, aged 29. Mrs. K. about two months since, went to Philadelphia, for the benefit of her health. She continued, however, to decline, and left that city, in the hope of reaching home. But she was unable to proceed further than the place of her decease. Her remains were brought to this village, and her funeral was attended on Sunday morning, by a large concourse of relatives and friends.

At Vernon-Centre, on the 17th instant, Mr. *Thomas Spencer*, of pleurisy, aged 65. Mr. S. was a professor of the religion of Christ, and a member of the church in Vernon-Centre. He lived estranged from God till the year 1816, when, during a revival of religion among that people, he became a hopeful subject of divine grace, and made a public profession of his faith in the Saviour. Since that time, he has manifested a firm and steady attachment to the cause of his divine Master. It is cheerfully hoped and believed, that he died in the faith of that Saviour, whom for years he had professed to love and obey. "Blessed are the dead, who die in the Lord."—*Com.*

At his residence, near Easton, Maryland, on the 11th inst. after a short illness, his excellency *Daniel Martin*, Esq. Governor of that state.

In Wilmington, Ms. on the 2d instant, Rev. *John E. Weston*, of Lynn, lately pastor of the baptist church at Lechmere-Point, Cambridge. He was travelling in a chaise from Salem to Nashua village, where he had engaged to preach on the Sabbath, being accompanied by Mr. Batchelder, of Lynn. They drove into a pond on the road side to refresh their horse; but only a few feet from the edge of the pond, the water is twenty feet deep, of which circumstance they were not apprised; and they instantly found themselves sinking. Mr. Weston could not swim. Mr. Batchelder held him up as long as possible, but was at length compelled to leave him, and saved himself by swimming to the shore. The unfortunate Mr. Weston immediately sunk in deep water. His body was taken out in forty minutes afterwards, but the spirit had gone to its rest! "Blessed are the dead, who die in the Lord." Mr. Weston has left a wife and five children.

JULY 26, 1831.

FRESH DRY GOODS.—The Subscriber has just returned from New-York, with a complete assortment of DRY GOODS, part of which he will sell at the following prices, for cash only, viz:—

30 p's fashionable col'd Gro de Naps, at 56 cts. per y'd,
10 pieces super black Do. 50 do. do.
50 do. heavy light col'd Prints, 12 1-2 do.
100 do. rich dark Do. very low,
20 do. light and dark Ginghams, do.
500 pairs Ladies' Prunella Pumps, 62 1-2 cts. a pair,
200 do. do. do. Do. warranted, 87 1-2 do.
50 doz. Fancy Hdk'fs, from 25 to 50 cts. a piece,
100 do. large Horn Combs, 800 doz. Side Do.
200 packs Pins, 500 doz. Cotton Tapes,
150 doz. Suspenders, 20 doz. Prussian Shawls.

The above articles, together with a complete assortment of Staple & Fancy Dry Goods, will be sold cheaper than ever, by E. M. GILBERT,
No. 55, Cheap Side, next door above Oneida Temperance House.

☞ A Clerk wanted. Enquire as above.

Utica, July 26, 1831. 30w3

MOTHER OF MASONS.

JUST published, for the Author, and for sale by HASTINGS & TRACY—"THE MOTHER OF MASONS; or, Sketches of the History of Ancient Freemasonry, contrasted with Illuminism, or Modern Freemasonry: By Tubal Cain." Price 6 cents. *July* 26, 1831.

SCOTT'S & HENRY'S COMMENTARIES.

PERSONS desirous of obtaining either of the above valuable Works, are informed that an Agent for the Publishers is now in this village, who will be pleased to furnish them at the present reduced prices. Specimens of the same may be seen at the Store of SAXBE & THURBER, for a short time; where such persons as wish to avail themselves of the present opportunity are respectfully invited to call and examine the Books.

Utica, July 19, 1831. *29w3

GRAND CABINET ORGAN.

THE Subscriber has for sale, a very superior Instrument of the above description. It is very richly finished, and of extremely fine tone, and will be sold low. The opportunity of purchasing such an Instrument cannot be expected to occur very often in this country. GEORGE DUTTON.

July 12, 1831. 23

NOTICE.

A YOUNG Gentleman, formerly a member of one of the New-England colleges, is desirous of obtaining a situation as Teacher or Usher, in an Academy or High School in this state. Satisfactory references will be given, on application by mail, to W. J. care of Box No. 260, Utica, N. Y. *July* 12, 1831. 28w3

☞ The Rochester Observer will please give this three insertions, and send their bill to this office.

FRENCH MUSLINS, (the latest style of patterns), and Figured Mandarins, for ladies' summer dresses, just received at No. 64, Genesee street, by *July* 5, 1831. BARTON & BUTLER.

GROSSE COTE, Black Silk Lustrings, and coloured Gros de Naps, may be found at BARTON & BUTLER's, *July* 5, 1831. No. 54, Genesee st.

SHELL COMBS, Bead Bags and Purses, offered cheap, at BARTON & BUTLER's, *July* 5, 1831. No. 54, Genesee st.

LADIES' and Misses' Open Work'd COTTON HOSE, just received at No. 54, Genesee st. by *July* 5, 1831. (27) BARTON & BUTLER.

5000 HIDES.

THE Subscriber has just received, and has now on hand, Five Thousand SPANISH HIDES, comprising River La Plate, Rio Grand, Pernambuco, Carthagena, Tampico, and Santa Martha, Sole Leather HIDES; and New-Orleans, Patna, and dry and salted Calcutta UPPERS: Together with a large assortment of all kinds of LEATHER.

Also, constantly on hand, a supply of the first quality of LIVER OIL, and a general assortment of *Currying Tools*, which he offers for sale as low as they can be bought in Albany or New-York, including transportation. SAMUEL LIGHTBODY,

Utica, June 14, 1831. (24) No. 14, Genesee st.

STRAYED or Stolen, from the pasture of the Subscriber, on the 22d ult. a Bay MARE, with a white strip in her face, dark mane and tail, ten or twelve years old, and subject to the heaves. Whoever will return her to the Subscriber, or give information where she may be found, shall receive a reasonable reward. ROBERT MYRICK.

Marshall, July 6, 1831. 28w3

DEFAULT having been made in the payment of part of the amount secured by a mortgage, dated March 27th, 1829, and recorded July 20th, 1829, in the clerk's office of the county of Oneida, in book P. of mortgages, pages 44 and 45, executed by Thomas Hawley to Jane Lynch and Peter Augustus Jay, executrix and executor, &c. of Dominick Lynch, deceased, of all that part of great lot No. two, in the fifth allotment of Oriskany patent, in the town of Rome, Oneida county; beginning at a point in the centre of the highway, where the road from Rome to Floyd intersects the Wright Settlement road, and runs thence along the centre of the Floyd road, south eighty-five degrees east, twenty-four chains and thirty-five links, to the line of the said great lot No. two; thence along the line of said lot, south forty-five degrees west, thirty-four chains and eighty links, to the centre of the Wright Settlement road; thence along the said road north, twenty-seven chains and twenty links, to the place of beginning; containing thirty-two acres and eighty hundredths of land:—Notice is hereby given, that the premises so mortgaged will be sold at public auction, pursuant to the power of sale contained in said mortgage, and to the statute in such case made and provided, on the 29th day of December next, at 10 o'clock in the forenoon, at the hotel now kept by Freedom Tibbits, in Rome, in said county of Oneida. The amount this day claimed to be due on said mortgage, is $88.59. Dated July 19, 1831.

JANE LYNCH & PETER A. JAY,
Executors, &c. of D. Lynch, dec'd.
S. B. ROBERTS, Att'y. 28w24

POETRY AND MUSIC.

From the N. Y. Evening Post.

THE FEMALE PILGRIM.

BY A LADY.

Whither goest thou, pilgrim stranger,
Passing through this darksome vale;
Knowest thou not 'tis full of danger,
And will not thy courage fail?

"Pilgrim, thou dost justly call me,
Wandering o'er this waste so wide;
Yet no harm will e'er befall me,
While I'm blest with such a guide."

Such a guide! No guide attends thee,
Hence for thee my fears arise;
If a guardian power befriends thee,
'Tis unseen by mortal eyes.

"Yes, unseen, but still believe me,
Such a guide my steps attend;
He'll in every strait relieve me,
He from every harm defend."

Pilgrim, see that stream before thee,
Darkly winding through the vale;
Should its deadly wave roll o'er thee,
Would not then thy courage fail?

"No! that stream has nothing frightful,
To its brink my steps I'll bend;
Thence to plunge will be delightful,
There my pilgrimage will end."

While I gaz'd, with speed surprising,
Down the stream she plung'd from sight;
Gazing still, I saw her rising,
Like an angel cloth'd in light!

Arrangement of a Choir.—There is in many houses of worship, as well as in rooms for rehearsal, much depending on seating the singers. Sounds are often so modified by transmission or reflection, in a spacious room, as to render it impossible to sing in tolerable tune, except by a very careful and judicious arrangement of seats and location of voices. So imperfectly, however, is the science of sound understood, that no infallible principles of procedure can be laid down with the certain prospect of success. Recourse for this purpose must be constantly had to experiment. A slight change of seats in a gallery or practice-room, will often produce harmony, when the most laboured efforts of a teacher, in tuning the voices of his singers, had failed to do so. We mention the fact without comment. Let teachers take the hint, and begin to practice upon it. Practice is better than philosophy. Almost every one conversant with this subject, has spent seasons of painful cultivation or execution, where, without knowing the cause, the whole performances have been unharmonious and distressing in the extreme. A slight change in the arrangement or individual location of the singers, would in all probability have removed the difficulty. The existence of colds, a bad state of the atmosphere, fatigue of body or mind, unpleasant feelings or associations of any kind, will indeed have their influence; but all of these may be aggravated by a disregard of the hint above mentioned.

This subject has not received sufficient attention by practical musicians. The builders of churches, and the erectors of organs, would also do well to bear it in mind.

The second number of Spiritual Songs is preparing for the press, and will be issued, as circumstances will admit. The first number appears to meet with public favour.

Transmission of Sound through Wire.—A very instructive experiment of this kind was made by two Danish philosophers, Messrs. Herhold and Rafen. Having stretched a metallic wire six hundred feet long, in a horizontal direction, they suspended at one end a plate of sonorous metal; and when this was slightly struck, the auditor, at the other end, with the wire in his teeth, heard at every stroke two distinct sounds, one conveyed almost instantly along the wire, and the other transmitted more slowly through the air.—*Herschel on Sound.*

PARENTAL.

TEACHING YOUNG CHILDREN HOW TO PRAY.

The common practice of teaching children to "*say* their prayers," has always appeared wrong to us. Forms of prayer, consisting chiefly of words and phrases not understood by the petitioner, can never be of much present use; and they may do incalculable injury, by inducing children to habits of systematic, solemn mockery. Impressions thus received in early childhood will be lasting; and not unfrequently they will retain their influence through life.

Every child that can talk, knows that its parents cannot supply all its wants. Nothing, therefore, is easier, than to show that it has another parent above, that *can* do this, and to make it understand, in a simple way, some of the existing relations between the creature and creator. So far as these are apprehended, the child is furnished with the subject matter of its petitions; and may be easily led to offer them in its own language.

This method of instruction is well set forth in the following extract from the memoirs of Durant, for which we are indebted to the columns of the Vermont Chronicle:—

"William daily heard the scriptures read in the family, and as constantly knelt with us at our family altar. But we felt it extremely difficult to determine on the right method of teaching *him how to pray.* Tho' no enemies to forms of prayer in the abstract, we thought that when children learn to pray by a form, they too frequently pass through the task without any exercise of the understanding—without attention. At this time, Mrs. D. met with a passage in Zollikofer's sermons, which instantly approved itself to our understandings, and on which we proceeded to act. It was this:—"Let your child be taught, in general, its relation to God, its dependence upon him, its obligations to him, &c. &c. Then let it form a prayer for itself. This will require thought, recollection, views of the future," &c. His mother would take him on her knees, and say, "Now, my dear, think how good God has been to you to-day, in continuing to you your dear papa, and me, and aunt, and other friends; in giving you health, opportunity for learning, &c. Think of what has been amiss with you. Consider what you need; his protection, his favour, and his mercy." This would, at times, lead to a long conversation. At length, he would kneel upon her lap, with his face in her bosom, and offer his prayers. They were at first short, singularly simple, but always conducted with the greatest seriousness. Exercise improved his talents; and at the age of eight or nine, he could and did pray with considerable variety, with facility, and occasionally, with pathos and eloquence. At the age of twelve, and thenceforward, he had a remarkable fluency in prayer, though it was never heard by any human being except his mother and myself."

This, beyond all question, is the only true method of teaching young children to pray.—They will also, in this as in every other department of religious instruction, need line upon line, and precept upon precept; here a little, and there a little. Every time they attempt to pray, also, the parents themselves should give solemn attention to the exercise, and lift up their own hearts to God.

Merely to mention this subject, is to show its importance. Every parent who lives near to God, and believes in his covenant relations, should seem to want no arguments to convince him, that this is the very method he ought to pursue. Yet how seldom is this method adopted in principle, or carried into successful practice. Solitary examples of the kind, however, are occasionally seen; and eternity will show the important result.

THE PRAYING LITTLE GIRL.

A little girl in London, about four years of age, was one day playing with her companions. Taking them by the hand, she led them to a shed in the yard, and asked them all to kneel down, as she was going to pray to God Almighty: "But, don't you tell my mama," said she, "for she never prays, and would beat me, if she knew that I do."

Instead of keeping the secret, one of her playmates went directly and told this little girl's mother, who was very much struck, but for the present took no notice of it.—Some time after, on her going in doors, her mother asked her what she had been doing in the yard. She tried to avoid giving a direct answer. The question being repeated, the answer was the same. When her mother, however, promised not to be angry with her, and pressed the enquiry with very kind words, she said, "I have been praying to God Almighty." "But why do you pray to him?" "Because I know he hears me, and I love to pray to him." "But how do you know he hears you?" This was a difficult question indeed; but mark her reply. Putting her little hand to her heart, she said, "Oh, I know he does, because there is something *here* that tells me he does." This language pierced her mother's heart, who was a stranger to prayer herself, and she wept bitterly.

Let good children, therefore, do as this little girl did, bow their knees before God Almighty; and however short and feeble their little prayers, they may be sure he hears them, if they are offered in earnest, for he says, "I love them that love me; and they that seek me early shall find me."—*S. S. Herald.*

JULIA.

A little girl about eight years old, in Massachusetts, became pious during a late revival of religion.

One morning she came down from her chamber, and asked her mother if she might have fifteen minutes to go and pray? "Certainly, my dear," said the mother. After she had spent fifteen minutes, she came down and asked for fifteen minutes more. This was granted. She came down the third time, and said, "Mother, may I go and pray as long as I want to?" Her mother inquired, "My dear, why do you wish to pray this morning so much more than other mornings?" Julia said, "My little brother David does not love the Saviour: I want to pray for him?" Her mother, turning round to wipe away the tear which had started from her eye, said, "Yes, Julia, you may go and pray as long as you want to." She spent a long time in her chamber, praying for her dear little brother.

Her prayer was heard in heaven and answered. The brother soon after gave his heart to the Saviour. O, how happy Julia was, when she found that her little brother had become a Christian, and now loved her Saviour.

O, that all the little sisters who read this story were pious, and God would answer their prayers. What happy families there would then be! Happy in this world and forever happy in heaven!—*S. S. Instructer.*

MISCELLANEOUS.

From the Milledgville (Ga.) Recorder.

THE END OF "GREAT MEN."

Happening to cast my eyes upon a printed page of miniature portraits, I perceived that the four personages who occupied the most conspicuous places were ALEXANDER, HANNIBAL, CÆSAR, and BONAPARTE. I had seen the same unnumbered times before, but never did the same sensations arise in my bosom, as my mind hastily glanced over their several histories.

Alexander, after having climbed the dizzy heights of his ambition, and with his temples bound with chaplets dipped in the blood of countless nations, looked down upon a conquered world, and wept that there was not another world for him to conquer; set a city on fire, and died in a fit of debauch.

Hannibal, after having, to the astonishment and consternation of Rome, passed the Alps; after having put to flight the armies of this "mistress of the world," and stripped three bushels of golden rings from the fingers of her slaughtered knights, and made her very foundations quake; fled from his country, being hated by those who once exultingly united his name to that of their god, and called him Hannibal, and died, at last, by poison administered by his own hands, unlamented and unwept in a foreign land.

Cæsar, after having conquered eight hundred cities, and dyed his garments in the blood of one million of his foes; after having pursued to death the only rival he had on earth; was miserably assassinated by those he considered as his nearest friends, and in that very place the attainment of which had been his greatest ambition.

Bonaparte, whose mandate kings and princes obeyed, after having filled the earth with terror of his name; after having deluged Europe with tears and blood, and clothed the world in sackcloth; closed his days in lonely banishment, almost literally exiled from the world, yet where he could sometimes see his country's banner waving o'er the deep, which would not or could not bring him aid!

Thus those four men, who from the peculiar situation of their portraits, seemed to stand as the representatives of all those whom the world calls great; those four men, who each in turn made the earth tremble to its very centre by their simple tread, severally died; one by intoxication, or, as some suppose, by poison mingled in his wine; one a suicide; one murdered by his friends; and one in lonely exile! "How are the mighty fallen!"

UNFOUNDED PRETENSIONS OF INFIDELS.

There is scarcely any thing more trying to christian patience, than the pretensions which the puny atheists and infidels of modern times set up to independence of mind, and to enlarged and comprehensive views of subjects. The very derision with which they treat the bible, they would have us regard as proof, that they are free from the shackles of authority. But we do not believe such debasing mental slavery can be found in any other class on the earth, or at least in the civilised world. "For when they speak great swelling words of vanity, and boast of their own liberty, and promise the same to those whom they endeavour to allure, through the lusts of the flesh, through much wantonness, they themselves are the servants of corruption." There is not a more obvious proof of limited research, and superficial enquiry, than contempt for the bible. The most diligent and successful students of nature, have been among the most forward to avow their reverence for the holy scriptures, and their obligations to them for the most valuable knowledge. To Lord Bacon belongs the extraordinary merit of having found out and exhibited to the world the *true method of philosophising*; and it was by following his directions, that Newton successfully investigated and explained the laws of matter, and Locke, those of mind. Yet all these men esteemed it their privilege and honour to bow with reverence to the dictates of revelation. Bacon, in addressing Jehovah, uses this remarkable language: "Thy creatures have been my books, but thy scriptures much more. I have sought Thee in the courts, fields, and gardens, but I have *found* Thee *in thy temples.*"—*Christian Mirror.*

THE THOUSANDS WASTED ON RELIGIOUS SOCIETIES.

But there are those who complain of the thousands expended annually, in forwarding the ends of religious societies. The children of this world cast their mites by tens of thousands on the altars of vice and fashion. The theatre alone, swallows up in one year, as in a fearful, mighty maelstrom, more of our wealth, than all the religious societies of the Union. The gambling table, inexorable as death, insatiable as the grave, consumes its hundreds of thousands; while the demon of ardent spirits levies a yearly tribute of twenty-eight millions. The children of this world are indeed wiser than the children of light; those *pour* out their pleasures, with a spendthrift joy, at the shrine of vice, and luxury, and fashion; but *these*, in the cause of God, and of eternity, and of perishing souls, too often yield up with reluctance, even the crumbs that fall from their tables. The primitive Christians dedicated to charitable uses, one-tenth of their income; but a large majority of modern Christians are content to give, some the thirtieth, some the sixtieth, and some even the hundredth part.—May the day yet come, and may its dawn have arisen even now upon our happy country, when her people, so privileged and blessed and honoured by God, shall bestow, with a prodigal gratitude, on the noble institutions of religion, literature and benevolence, those thousands and tens of thousands now wasted, like showers in the desert, on crimes and vices, on follies and fashions!—*Hon. Thos. S. Grimke.*

ANECDOTE.

Rev. Samuel Wesley, Sen. while residing in London, went one day into a coffee-house, to obtain some refreshment. There were some gentlemen in a box at the other end of the room where he was; one of whom, an officer of the guards, swore dreadfully. Mr. Wesley saw that he could not speak to him without much difficulty. He, therefore, desired the waiter to bring him a glass of water. When it was brought, he said aloud, "Carry it to that gentleman in the red coat, and desire him to wash his mouth after his oaths." The officer rose up in a fury, but the gentlemen in the box laid hold of him, and cried out, "Nay, Colonel, you gave the first offence. You see the gentleman is a clergyman. You know that it is an affront to swear in his presence." The officer was thus restrained, and Mr. Wesley departed.

Some years afterwards, being again in London, and walking in St. James' park, a gentleman joined him, who, after some conversation, enquired if he recollected having seen him before? Mr. Wesley replied in the negative. The gentleman then recalled to his remembrance the scene at the coffee-house; and added—"Since that time, sir, I thank God, I have feared an oath, and every thing that is offensive to the Divine Majesty; and as I have a perfect recollection of you, I rejoiced at seeing you, and could not refrain from expressing my gratitude to God and you." "A word spoken in season, how good is it."—*Moore's Life of Wesley.*

REVOLUTIONARY INCIDENT.

The London Athenæum has lately published some documents, detailing a project which was on foot near the close of the revolutionary war, to get possession of Prince William Henry, now William IV. of England. The young Prince was a midshipman, and lived in the same house with Admiral Digby, in Wall-street, New-York. Colonel Ogden, of the American army, afterwards, we believe, Governor of New-Jersey, conceived a plan to capture both the Prince and the Admiral. He submitted his plan to Washington, and it received his approval. He prepared two boats, and selected bold men as his assistants. It was intended to row from the Jersey shore, in the night, to New-York, and proceed immediately to the quarters of the Prince, and seize him, and if possible the Admiral, and make a speedy retreat to the boats. The scheme was indeed a bold one, but it was well laid, and would probably have been successful. But shortly before the night fixed on, Washington received information from an agent of his in New-York, stating that the British authorities had evidently become alarmed at some intelligence which they had received, and that the guard at the house occupied by the Prince and Admiral Digby, and also that occupied by the British land commander, had been increased. This induced Col. Ogden to abandon his project; and was probably the reason why those distinguished personages were not made prisoners.

IT IS SOMEBODY'S BUSINESS.

Passing, a few mornings since, one of those shops where the principal articles kept for sale are "good liquors, at three cents a glass," we observed a gentleman tapster sallying forth from his door with a cow-hide in his hand, as though he were intent upon inflicting punishment upon some transgressor. Nor was our conjecture wrong; for he no sooner reached the street, than he fell to whipping a poor drunken fellow, who had just made his escape from the shop. The poor fellow remonstrated most bitterly against this summary mode of punishment. But the only reply made to his remonstrance was—"Go to the shop where you got drunk!" If it be the business of the rum-sellers to whip the rum-drinkers, whose business is it to whip the rum-sellers? Certainly some one ought to do it.—*Gen. of Temperance.*

NEW PUBLICATION.

The Authority and perpetual Obligation of the Lord's day, asserted in seven Sermons. By DANIEL WILSON, M. A. author of Lectures on the Evidences of Christianity, &c.

We have read enough of this invaluable volume, to make us desirous of a few uninterrupted hours, in which we might sit down in retirement, and feast the mind and the heart on its precious contents; yea, to wish that all our citizens might participate with us in the benefit and pleasures to be derived from its pages. We "know not how any candid person can attentively read this work, without a full conviction of the strength of all the prominent arguments, and the justness of the conclusion;" nor how any can resist its most serious and moving appeals to the conscience and the heart.—*Vt. Chr.*

Shakspeare was wont to say that he never blotted out a line in his life. Said Ben Jonson, "I wish he had blotted out a thousand."

BANK NOTE TABLE.

CORRECTED FROM THE NEW-YORK PAPERS.

New-York.		Newark Ins. Comp'y	par
City Banks	par	Trenton Banking Co.	do
Except Franklin	broken	Rathway Far. & Mec.	do
Long-Island Bank	par	Salem Banking Co.	1 1-2
Dutchess County	par	Monmouth	broken
Lansingburgh	par	Franklin	do
Bank of Albany*	1-4	Hoboken	do
Albany State Bank*	do	Paterson	do
Other Albany Banks*	do	Protection & Lombard	do
Newburgh*	do	Jersey City,	do
Orange County	do	State, Trenton	do
Catskill	do	All others	1-2 a 3-8
Farmer's, Troy*	do	*Pennsylvania.*	
Other Troy Banks	do	Philadelphia Banks	1-4
Saratoga County	do	York	1-2
Mohawk	do	Chester County	3-8
Utica	1-2	Delaware County	do
Geneva	do	Reading	do
Auburn	do	Pittsburgh	1
Ontario	do	Gettysburgh	do
Central	do	Chambersburgh	do
Chenango	do	Carlisle	do
Ithaca	do	Lancaster	do
Ogdensburgh	do	Greensburgh	do
Jefferson County	do	Brownville	do
Wayne County	do	Silver Lake	50
Rochester	do	Others uncertain or broken	
Monroe County	do	*Delaware.*	
Livingstou County	do	Banks of this state	1-2
Middle District	broken	*Maryland.*	
Columbia, Hudson	do	Baltimore Banks	3-8
Greene County	do	Somerset & Worc.	broken
Washington & Warren	do	Cumberland	do
Plattsburgh	do	Princess Ann	do
Niagara	do	Elkton	do
J. Barker's Exchange	do	All others	3-4 a 1
Maine.		*Dist. Columbia.*	
Bath	1-2	Bank of Columbia	uncer.
Waterville	do	Alexandria Merch.	broken
Castine	broken	Franklin	do
Wiscasset	do	All others	3-4
Kennebeck	do	*Virginia.*	
Passamaquoddy	do	Banks of this state	3-4 a 1
Hallowell & Augusta	do	*N. & S. Carolina.*	
All others	3-4	Banks of these states	1 a 2
New-Hampshire.		*Georgia.*	
Banks of this state	3-8	Banks of this state	2 a 3
Vermont.		*Ohio.*	
Banks of this state	3-8	Chilicothe	4a5
Massachusetts.		Marietta	do
Berkshire Bank	broken	Steubenville	do
Essex, Salem	do	Farmers & Mechanics	do
Farmer's, Belchertown	do	New-Lancaster	do
All others	3-8	St. Clairsville	do
Connecticut.		Mount-Pleasant	do
Norwich Bank	par	Western Reserve	do
Eagle, New-Haven	broken	Columbus	do
Derby	do	Others uncertain or broken	
All others	1-4	*Miscellaneous.*	
Rhode-Island.		New-Orleans Banks	3
Pawtucket	broken	Michigan	1
All others	3-8	Detroit	broken
New-Jersey.		Upper-Canada, York	3
State, Newark	par	Kingston	broken
Do. Elizabethtown	do	Quebec	3
Do. New-Brunswick	do	Montreal	2

* Bills of these Banks, $20 and upwards, par.

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes.		*Leather.*	
Pot, 100lbs.	$4 65a4 70	Sole, oak tanned, lb.	20a25
Pearl do.	5 00a5 05	—— hemlock	18a22
Candles.		Dressed up. side	1 75a2 67
Mould	9a10	Undressed do.	1 50a2 25
Dipped	9a	*Molasses.*	
Clover-Seed.		New-Orleans, gal.	28a30
Per lb.	a11	*Oil.*	
Coffee.		Whale, gal.	34a35
Havana	11a12	Sperm, summer	65a67
Java	12a13	—— winter	80a85
Cotton.		Linseed,	83a85
Upland	9a11	*Provisions.*	
Louisiana	10a12	Beef, mess, bbl.	8 75a9 50
Alabama	9a12	—— prime	5 62a6 25
Feathers.		Pork, mess	14 12a
Live American	34a36	—— prime	10 87a
Fish.		Hams, north. lb.	10a11
Dry cod, cwt.	3 00a3 25	Butter, N.Y. dairy	12a15
Scale	1 50a1 62	Hog's Lard	8a9
Pickled, bbl.	3 75a4 00	Cheese	6a8
Mackarel, No. 1	6 50a6 62	*Rice.*	
Shad, Con. mess	8 25a8 50	Prime, 100lbs.	3 12a3 25
Herring	2 87a3 00	*Salt.*	
Flax.		Turks-Island, bush.	45a46
American, lb.	7a8	Liverpool ground	38a40
Flour & Meal.		*Sugar.*	
N.Y. super. bbl.	4 87a4 87	Havana, white, lb.	9a12
Western (canal)	5 12a5 50	—— brown	7a9
Rye flour	3 62a3 75	New-Orleans	6a8
Indian meal	3 50a3 56	Loaf	17a19
Grain.		Lump	15a16
Wheat, northern	1 00a1 03	*Tallow.*	
—— western	1 08a1 09	American, lb.	6a7
Rye	73a75	*Teas.*	
Corn, north yellow	65a68	Bohea, lb.	32a34
Oats	37a38	Souchong	44a75
Barley	80a	Hyson-skin	38a75
Beans, 7 bushels	7 00a8 00	Young-Hyson	70a1 06
Hides.		Hyson	85a1 12
La Plata, lb.	15a16	Gunpowder	1 20a1 30
S. A. horse, piece	1 50a1 60	Imperial	1 20a1 30
Hops.		*Tobacco.*	
First sort, lb.	9a	Richmond, lb.	3a6
Lumber.		Cuba	14a25
Boards, p. M.	15 00a16 00	*Wines.*	
Plank, pine,	25 00a30 00	Madeira, gal.	1 25a3 50
Scantling, pine	15 00a16 00	Port	80a1 75
Do oak	20 00a25 00	Teneriffe, L.P.	90a1 25
Shingles, bundle	2 50a3 50	*Wool.*	
Oak timber, sq. ft.	20a25	Merino, Am. fl. lb.	50a60
Hoops, per M.	35 00a36 00	—— pulled	50a60
Staves, pipe	48 00a50 00	Common	35a40
—— hhd.	35 00a36 00	Spinning	33a40
—— bbl.	28 00a30 00	American Hatter's	30a85

MALTE-BRUN SCHOOL GEOGRAPHY AND ATLAS.

JUST published, and for sale, by HASTINGS & TRACY, the *Malte-Brun School Geography*, illustrated by numerous original Engravings, and an Atlas of nineteen maps, charts and tables: By S. G. Goodrich. This Geography, it is believed, will in every respect satisfy the public expectation, and be found decidedly superior to any system now in use.

Also, The Franklin Primer, The Young Scholar's Manual, or Easy Lessons, The Improved Reader, and the General Class-Book. *Dec.* 7, 1830.

ONEIDA TEMPERANCE HOUSE.

THE Public will understand, by the title assumed for this Establishment, that it is designed to be tributary to the great cause of Temperance; a cause which has enlisted the first talents and the purest benevolence and patriotism of our country. While the Proprietor would hope that he is not actuated by mercenary motives, in this enterprise, he would at the same time say, that in this, as in every other business of fair and honourable competition, he would solicit such a share of public patronage, as shall enable him to sustain his establishment, and thereby furnish the evidence of a growing public sentiment in favour of the doctrine of entire abstinence from the use of ardent spirits, and secure for himself the satisfaction to be derived from having contributed, in some degree, to promote so good a cause.

The location of the Temperance House is central, being opposite the Ontario Branch Bank, and near the post-office, reading-room, baths, &c. The House has recently been enlarged, and will be fitted up in good style. The best Wines, Porter, Beer, Cider, &c. will be provided at all times. Every attention will be paid to travellers that the Proprietor can bestow; and his best efforts shall be exerted to promote the comfort and supply the wants of those who may make his house their temporary home.

The House will be opened on the first day of May next. A few Gentlemen Boarders can be accommodated. N. SAFFORD.

Utica, April 6, 1830. 14

STEAM SCOURING AND DRESSING CLOTHES,

opposite the United States Branch Bank, where all orders will be attended to.

The Subscribers, having made additional improvements in the manner of colouring and scouring, desire to inform the public, that they have employed workmen directly from London, who have been extensively engaged in the business of steam scouring and colouring in that city, and who will now be engaged in their service. They desire to express their gratitude to the public, for the liberal patronage they have received, which has far exceeded their expectations.

Almost all colours which constitute gentlemen's dress, such as black, blue, drab, &c. will be restored to their original brightness and beauty, and warranted not to fade again; and all stains and blemishes perfectly extracted.

They hope that by constancy and promptness in their business, they shall secure the confidence and patronage of a generous public. ROBERT PAUL,
Utica, Nov. 5, 1830. WILLIAM PAUL.

NOTICE.

THE Subscriber has removed his Medical Dispensary, to the corner of Genesee & Catharine streets, where he will keep Dr. ROBERTS' WELCH MEDICAMENTUM for sale; and also at the druggist stores of HITCHCOCK & SWAN, J. & W. WILLIAMS, WARNER & SOUTHMAYD, and H. STORRS & Co. Genesee street.

The Public are requested to take notice, that in future, every bottle put up by him will have his signature on the label which is on each bottle, and no others will be genuine. It is requested that this may be particularly noticed, as some envious, malicious adversary has made false assertions relating to its origin, preparation, and composition. The Subscriber assures the Public, that its composition is known only by him; and it gives him great pleasure that he is able to say, that in the short term of six months, since this medicine was offered for sale, it has been the means of restoring a number of valuable members of society to their usefulness in life; and he is constantly receiving the most cheering accounts of its great benefits. He could publish a volume of letters and certificates, were it necessary; but it is believed that the respectable letters and certificates already published will be sufficient. The bottles heretofore sent to my accredited agents, without my signature, are of the same quality as those with it.

The use of the Medicamentum is particularly recommended on the commencement of the warm season, and during its continuance, to prevent all bilious disorders and complaints of the bowels. It is recommended by physicians of the first respectability, to use gentle laxatives during that time, and medicines that support the stomach and bowels, and produce healthy secretions and excretions; and no medicine is better calculated to produce these effects than the Welch Medicamentum.

Utica, April 6, 1830. M. HITCHCOCK.

MEDICAL SPECIFIC FOR THE CONSUMPTION.

A MILD and efficient remedy for this fatal disease was discovered by *Dr Rafinesque*, Pulmist and Professor of Medical Botany in Philadelphia. It has cured or relieved six hundred persons, from Boston to New-Orleans, within two or three years. From three to six large bottles have effected radical cures. It is purely vegetable, fragrant and palatable. Patients actually become fond of it. It acts by medicating and healing the lungs, through the blood and air

The Pulmist, or Art to cure the Consumption, has been published as a guide Ample consultations furnished in difficult cases, at ten dollars

The Pulmel and Pulmist sold in Utica, at the Philadelphia price, by WARNER & SOUTHMAYD, Agents. *Utica, Dec.* 7, 1830. 49

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.

Utica, Jan. 1, 1829. WILLIAM CLARKE.

SCOTT'S FAMILY BIBLE.

HASTINGS & TRACY, No. 94, Genesee street, have just received a new supply of Scott's Family Bible, which will be sold low.

Also, A scriptural Answer to the Question—How may I know that I am an adopted Child of God? By Rev. Nath'l Dwight. *June* 21, 1831.

PETER PARLEY'S GEOGRAPHY.

HASTINGS & TRACY, publishers of the interesting little work, entitled, "Peter Parley's Method of telling about Geography to Children," now offer it for sale, and will supply Booksellers and others on the same terms with the publishers at Hartford. The previous publications of this author are well known; and the recommendations of the present work are numerous and respectable. *September*, 1830.

REMOVAL.

E. W. & T. ROUNDEY would inform their Friends and the Public generally, that they have removed from their old stand, to their new brick shop, on Jay street, a few rods west of John street Bridge; where they will continue to make and keep on hand, a complete assortment of articles in their line, viz: *Cisterns, Hogsheads, Barrels, Tubs, Pails, Keelers, Kegs, &c.* Grateful for past favours, they hope, from the quality of their work, to merit a share of public patronage.

Utica, June 16, 1830. 24

SWAIM'S PANACEA.

PRICE TWO DOLLARS PER BOTTLE.

TO THE PUBLIC.—In consequence of the numerous frauds and impositions practised in reference to my medicine, I am again induced to change the form of my Bottles. In future, the Panacea will be put in round bottles, fluted longitudinally, with the following words blown in the glass, "SWAIM'S PANACEA, PHILADA." These bottles are much stronger than those heretofore used, and will have but one label, which covers the cork, with my own signature on it, so that the cork cannot be drawn without destroying the signature, without which none is genuine. The medicine may consequently be known to be genuine, when my signature is visible; *to counterfeit which will be punishable as forgery.*

The increasing demand for this celebrated medicine, has enabled me to reduce the price to *Two Dollars* per bottle, thus bringing it within the reach of the indigent.

My Panacea requires no encomium. Its astonishing effects and wonderful operation have drawn, both from patients, and medical practitioners of the highest respectability, the most unqualified approbation, and established for it a character which envy's pen, though dipped in gall, can never tarnish. The false reports concerning this valuable medicine, which have been so diligently circulated by certain physicians, have their origin either in *envy*, or in the mischievous effects of the *spurious imitations.* The Proprietor pledges himself to the public, and gives them the most solemn assurance, that this medicine contains neither mercury nor any other deleterious drug.

The Public are cautioned not to purchase my Panacea, except from myself, my accredited agents, or persons of known respectability; and all those will consequently be without excuse, who shall purchase from any other persons. September, 1828. WM. SWAIM.

WARNER & SOUTHMAYD, sole agents for Utica.
Utica, February, 1830. 51

DR. ROBERTS' WELCH MEDICAMENTUM,

FOR the cure of Dyspepsy, Liver Complaint, Jaundice, Cholic, Fever & Ague, Dysentery, Headach, Loss of Appetite, Flatulence, Hypockondria, Hysterics, Dropsical Complaints, and Heartburn. It also prevents all Bilious Disorders, and removes habitual Costiveness, Asthma, Strangury, Gravel, Rheumatism, Gout, and impurities of the Blood.

A person who uses this Medicamentum, will not require the use of the lancet, or any means of the healing art. It restores and revives the animal spirits, invigorates the system, removes nervous tremors, obtunds rheumatic and anthritic pains, and prevents their return. It cleanses the stomach of all morbid humours, which cause indigestion, acidities, headach and lowness of spirits; cures all bilious disorders, and all cholics of the stomach and bowels, almost immediately; inspires cheerfulness; gives comfort to the dropsical; takes away palpitation at the heart; gives circulation to the blood; restores bloom to the sallow or sickly check, and plumpness to the meagre habit; purges without pain, and banishes all cause of fever of every kind. It acts on the stomach, that great reservoir of the human system, a diseased state of which causes all diseases. No alteration in the usual habits of life is required, but the abstaining from distilled spirits.

CERTIFICATES.

UTICA, *July* 17, 1829.

I certify, that I have been afflicted for several years, with liver complaint, indigestion, flatulency, pain in my breast and side, and have received the medical advice of the most celebrated physicians in England, Ireland, and New-York, which has done me no good. Providentially I have received some of Dr. Roberts' Welch Medicamentum, which has given me great relief, and I am able to attend to my business. It has restored my appetite, and relieved my liver complaint, indigestion, costiveness and flatulency, and I am in better health than I have been for many years. I do believe if I had taken the Medicamentum in the early stage of my complaint, I should have been cured immediately; and I recommend it to those who are so unfortunate as to be afflicted with these complaints. T. O'NEIL

From Rev. Dr. Lansing, pastor of the 2d presbyterian church in Utica:— UTICA, *Jan.* 6, 1830.

DR. HITCHCOCK—Dear Sir—I have always been one of the number of those who have placed little confidence in *nostrums* or *specifics*; and for this reason, although I saw your advertisement of the Welch Medicamentum, I could not bring my mind to consent to use it. My sufferings from indigestion, during the past summer, were so severe as to materially affect my comfort, and my capacity for usefulness. I have reason to thank you, Sir, that on hearing of the state of my health, you sent me a bottle of your Medicamentum. I have taken it faithfully, and with entire success. I have not been visited with one of those turns of distress, which before were weekly periodical, since I began to take your valuable medicine. Could I receive the same relief which I have hitherto experienced, on the condition of taking it for life, I should cheerfully comply with such condition.

Your's, very truly. D. C. LANSING.

UTICA, *July* 17, 1829.

SIR—I have taken Dr. Roberts' Welch Medicamentum, according to direction, for a very severe attack of gout and rheumatism in one of my feet and legs. It was so severe, that I was compelled to use a crutch, when walking. After taking the Medicamentum, I commenced getting better; and in three days I am nearly well, and have put on my shoe, and can walk without difficulty. I am so confident that it is a valuable medicine, and ought to be known, that every person afflicted with gout and rheumatism may be benefitted by it, I have thought it my duty to send you this, and hope you will introduce it into general use. A. P. PAINE.

UTICA, *June* 10, 1829.

I certify that I was attacked with a very severe cholic. After taking two table spoons full of Dr. Roberts' Welch Medicamentum, I was completely cured. In two cases where I have seen it used for the cholic, it cured it in a short time. THOMAS BRYANT.

Sold by M. HITCHCOCK, at his Medical Dispensary, corner of Genesee & Catharine streets, Utica.
July 28, 1829. 30

DR. STERRY'S HAIR REGENERATOR, AND PURIFIER OF THE SKIN.

DR. STERRY, after much attention to the important subject of preserving the human hair, has, after many experiments, chemical and physical, been able to discover an article, which is now offered with the greatest confidence for the toilet, as the best thing ever discovered, from its softening and penetrating quality, to produce a good head of hair; to prevent it from falling out when baldness is apprehended; to restore it, when baldness has taken place, and to prevent it from turning grey. It is more nourishing than pomatum, antique oil, or Cologne water. It is a beautiful article for ladies' curls; it makes the hair soft and lively, and produces an uncommon briliancy. When used on the skin, it softens it, and removes all sunburn, tan, freckles, pimples, redness and roughness whatever. It is superior to any cosmetic, as it leaves the skin a natural freshness and blooming appearance; whereas rouge closes the pores, and causes wrinkles and roughness, and requires renewing every day.

Sold by M. HITCHCOCK, at his Medical Dispensary, corner of Genesee & Catharine streets, Utica.
Utica, July 28, 1829. 30

TO HATTERS.

FINISHING BLOCKS, of the best quality, and newest fashions, may be had at the Subscriber's shop in Whitesborough, or of the principal Hatters in Utica.
July 28, 1830. L. HOLBROOK.

TERMS OF THE RECORDER.

I. The Western Recorder is published on Tuesday of each week.

II. The price to subscribers is Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. Any person becoming responsible for seven copies or more, will be entitled to one copy gratis.

IV. Wherever ten responsible subscribers shall have been obtained within the limits of any religious society, the clergyman of that society shall be entitled to a copy gratis.

V. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

VI. No paper will be discontinued, unless at the option of the Publishers, till all arrearages are paid.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.